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ABSTRACT

The Program for Educational Opportunity, based at the University of Michigan and established by the Office of Education pursuant to Title IV of the 1964 Civil Rights Act, is an institute designed to assist school districts in the process of desegregation. The Program annually conducts a series of conferences; The Conference on Multi-Ethnic Curriculum and the Changing Role of the teacher, held July 10-13, 1972, was designed to explore concepts of multi-ethnicity and its implications for developing curricula and modifying the role of the teacher to respond to changing needs. The following papers are presented in this document: "Exploring concepts of multi-ethnicity," G. Gay; "The multi-ethnic curriculum--a mini approach for a maxi problem?" R. C. Gonzalez; "White students and a multi-ethnic curriculum," A. F. Citron; "Shared decision making, limitations and possibilities," R. Edmonds; "The role of the school in curriculum development," A. D. Loving, Sr.; "Human growth and development," S. Cooper; "Integrating ethnic content into the curriculum," O. McConner; "Guidelines for integrating multi-ethnic content into the curriculum: communication skills and reading," M.C. Williams; and, "Heritage of the American people: a social studies presentation," K. Partlow. [Three pages of photographic illustrations have been deleted from the document due to poor reproducibility.] (JM)

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Proceeding of Conference

on

MULTI-ETHNIC CURRICULUM AND THE CHANGING ROLE OF THE TEACHER

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PREFACE

The Program for Educational Opportunity is a university-based institute designed to assist school districts in the process of desegregation. The Program, based at the University of Michigan, was established by the U.S. Office of Education pursuant to Title IV of the 1964 Civil Rights Act.

Besides providing in-district services on request and without charge to public schools in the six state region of Illinois, Indiana, Michigan, Minnesota, Ohio and Wisconsin, the Program annually conducts a series of conferences. During the spring and summer of 1972, four conferences were held at the University of Michigan in Ann Arbor, covering topics of critical importance to school board members, administrators, teachers, students and community. These conferences were entitled:

Developments in School Desegregation and the Law

The Personnel Director in the Desegregation Process

Multi-Ethnic Curriculum and the Changing Role of the Teacher

The Role of the Principal in the Desegregation Process

The Program has transcribed or received written copies of the major presentations from each conference and is making them available to anyone interested in the pursuit of equal educational opportunities.

To the consultants from professional associations, governmental agencies, university communities, and practicing educators and attorneys, the Program expresses its appreciation for their sharing of experience and dedication to the proposition of equal educational opportunity.

Special appreciation is due Dr. Wilbur Cohen, Dean of the School of Education, for his continuing interest and support of the Program; and Henry Johnson, former Associate Director of the Program and now University Vice-President for Student Services, for his participation in the development of the conference series.

Finally, contributions of the below listed individuals responsible for the planning and coordinating of the conference series and these proceedings are acknowledged.

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INTRODUCTION

The Conference on Multi-Ethnic Curriculum and the Changing Role of the Teacher, held July 10, 11, 12 and 13, 1972, was designed to explore concepts of multi-ethnicity and its implications for developing curricula and modifying the role of the teacher to respond to changing needs.

Major topics of the conference included investigating the role of various ethnic groups in determining curriculum, identifying the role of the school and the teacher in curriculum development, discussing humanistic approaches to the teaching and learning process, and determining guidelines for integrating ethnic content into the curriculum.

MULTI-ETHNIC CURRICULUM AND THE CHANGING ROLE OF THE TEACHER

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EXPLORING CONCEPTS OF MULTI-ETHNICITY

Geneva Gay

Since the Supreme Court ruling of 1954, which, theoretically, eliminated dual school systems, educators have been facing a perplexing dilemma -- how to make educational experiences most relevant and beneficial to all students in multi-ethnic classroom settings? During the short span of seventeen years we have seen the rise of many new, and often confusing, pedagogical concepts concerning the dictates of multi-ethnic education. Among these are compensatory education, cultural deprivation, minority studies, cultural differences, ethnic studies, and cultural pluralism. Undoubtedly, many of these new conceptualizations of teaching strategies emerged out of the social, political and economic activities of ethnic minorities to redefine their identities and status in American society. Thus, the euphuistic maxims, "Black Power", "Brown Power", "Red Power", and "Power to the "People", which demanded more equitable treatment for ethnic minorities, profoundly affected educational institutions, especially social studies and humanities curricula.

The year 1968 signalled the beginning of a new stage in this perplexing problem. It began with Black students demanding more decision-making powers for Blacks in the institutional structure, realistic and relevant learning experiences, and other curriculum

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Dr. Gay is Acting Chairman of Afro-American Studies at the University of Texas at Austin.

changes which reflected their backgrounds and embraced the positive contributions of their cultural traditions. These changes would enhance Black identity and improve academic performance, and Black students would become self-actualizing individuals. They were soon joined by similar demands from Native Americans, Mexican-Americans, and Asian Americans.

Educational institutions found themselves in the midst of a disturbing dilemma. They were still deeply involved in the educational experiment, compensatory education, which had begun in 1959, and suddenly, without warning, they were being told to re-examine the validity of this concept as a feasible approach to educating minority youth. The history of education provided no precedent for this turn of events. Never before had ethnic minorities dared to ask anything of American schools they weren't willing to give, least of all daring to question the tenability of established instructional procedures, and demanding the right to determine policy.

Cultural Deprivation and Compensatory Education

Compensatory education, an expensive and dismal failure, was founded on the concept of cultural deprivation. This concept was primarily the creation of educational psychologists. It grew out of the data that had been compiled by social science

researchers about Black Americans (e.g., Pettigrew, 1964; Frazier, 1940; Myrdal, 1944; Moynihan, 1965; Jensen, 1969). They viewed Black lifestyles as pathological, distorted manifestations of mainstream norms. They described Blacks as intellectually, morally, socially, and innately inferior to whites, lacking the attributes of a culture, and as childlike creatures who were, at best, "exaggerated Americans."

The major premise of compensatory education was that minority students were unable to succeed academically in school because of certain deficiencies, traceable to their environmental experiences previous to entering school. Among these deficiencies were retarded language development, lack of motivation and initiative, poorly developed conceptual skills, limited vocabularies, and the inability to speak intelligibly. White children were well grounded in school "know-how" and success for them was imminent. There was no reason, then, to worry about altering their educational programs in any way. Rather, it was the "disadvantaged," "culturally deprived," minority youth who needed enriching compensational experiences so that they would not hinder the continuous progress of white middle-class children once they entered the same classrooms. Therefore, the first attempt at conceptualizing multi-ethnicity blamed the

minority child for his failure, placed the responsibility of change upon ethnic minority students, and demanded that the change be in the direction of white middle-class normality. No attempt was given to changing the institution or the basic structure of school curricula to accommodate these children.

Other major assumptions underlining the principles and programs of cultural deprivation and compensatory education were (1) the environmental experiences of minority youth were detrimental to achieving academic success; (2) ethnic minorities' lifestyles did not constitute distinct, viable cultural entities; (3) minority youth could be successfully assimilated into the middle-class orientation of schools through compensatory programs designed to eradicate the intellectual damages done by their impoverished environments; and (4) differences were synonymous with deficiencies. Implicit in these arguments is an affirmation of the melting pot ideology. If the deficiencies of minority youth could be corrected and their arrested intellectual growth reactivated with "catchup programs," then the business of schools in educating youth could proceed as usual.

Black and Other "Minority Studies Programs"

By 1968 it was evident that the promise of compensatory education had not materialized. Minority students still failed

academically. They continued to fall further and further behind their white middle-class counterparts as the school years progressed. A few courageous educators offered tentative suggestions that maybe the concept of cultural deprivation was unsound. Blacks, Chicanos, and Native Americans began to accuse educational institutions and their personnel of practicing racism and promoting genocidal activities against them. Most of the die-hard advocates held on steadily to their conviction that given a little more time compensatory education would prove successful. But the pressure of students' demands won out in the end.

By 1969 many educational institutions had entered a new phase of the dilemma. Minority studies programs of various kinds were introduced--first Black and/or Afro-American studies, then studies of Mexican-Americans and other Spanish-speakers, and finally Native Americans and Asian Americans studies. These programs varied in kind and degree. The range spread from supplementary units to existing social studies and literature curricula, to separate courses, to a series of courses. However, the general policy adopted by most institutions which responded to the demands was to revise existing social studies and literature curricula to include more information about

ethnic minorities, or to establish what they called "integrated curricula." Examples of the kind of rationale and philosophical justifications that were used for creating minority studies programs can be found in the writings of Wright (1970), Robinson, Foster and Ogilvie (1969), Blassingame (1971), Black Studies in the Schools (1970), and the NASSP Bulletin (April 1970).

The conceptual framework--different ethnic groups' contributions to America's greatness--on which the various minority studies programs was based, seems to be a sound philosophy for selecting curricula content and developing instructional strategies. Previous to the formation of this concept, research studies (e.g., Davidson and Lang, 1960; Rosenthal and Jacobson, 1968; Stodolsky and Lesser, 1970) had been conducted which provided evidence that a student's academic performance is directly related to (1) the perceptions he holds of himself and (2) his teachers' perceptions of him. Clark and Clark (1950); Goodman (1952); Grossack (1965); and Kvaraceus (1965) studied racial attitudes and self-concepts of Black and White children. They found that Black children had confused racial identities, preferring whiteness over blackness, and consequently, held negative self-concepts. Banks (1970; p. 8) explained further that, "in our society we acquire identity from other human beings

who are 'significant' to us and incorporate it within ourselves. We validate our identity through the evaluation of those who are influential in our lives." Many of these "significant others" were found in school curricula. These "heroes" become models of behavior for students to emulate.

If the ultimate goal of educational institutions is to improve the academic performance of Black students, and if academic performance could be improved by developing positive self-concepts, then it follows logically that schools should strive to improve the self-concepts of Black youth. This objective could be achieved by including more information about Blacks in school curricula and textbooks. The same argument held true for other ethnic minorities. In this way minorities studies programs were merely extensions of the principles of compensatory education since curriculum content was selected to "compensate" for or ameliorate the negative self-concepts. White students would also benefit from such programs because they would see, probably for the first time, that Blacks, Chicanos, Native Americans, Japanese, Chinese, and Puerto Ricans made significant contributions to the development of American culture, and, subsequently, change their racial attitudes about these ethnic minorities.

Some progress was made but the results were not astounding. After having experienced a Black Studies Program, Black students' self-concepts improved, and white children's attitudes toward Blacks tended to change positively. Academic performance on the whole did not improve remarkably although there were some noticeable changes.

Little wonder that teachers were appalled to find that the novelty of this approach seemed dull. Black students got tired of memorizing heroic feats of famous Black Americans, an. were anxious to know "when are we going to get off this subject?" What had begun as an infallible motivational device declined rapidly in effectiveness. Minority students continued to fail academically and to feel disillusioned and alienated in schools.

Blacks and other ethnic minorities demanded that their cultural heritage be taught honestly and in depth. They received, instead, superficial and highly selective treatment of a few historical personalities. People were chosen who did not deviate too far from the white norm of acceptability. Thus, Benjamin Banneker, Charles Drew, and Crispus Attucks were added to the list of "famous Negroes," but Malcolm X, Nat Turner, and Eldridge Cleaver were only mentioned in passing, if at all. Native Americans were no longer described as wild, fierce, savages who

massacred white settlers, but neither was the true story of their displacement from their native lands and the genocide committed against them ever told. The Battle of the Alamo was no longer the tale of Mexican banditos cruelly ambushing and slaughtering a few brave Texans, but neither were the details of the American government's violations of treaty with Mexicans and the theft of their lands fully delineated. In essence the concept of "minority studies" and its concomitant programs were merely tokens of appeasement to ease the pressure of demands from disenchanted and disgruntled students. They interpreted history and culture as being synonymous, created illusions of progress in the treatment of minorities in textbooks and school curricula, and corrected some of the most glaring omissions, mistakes, and distortions, but failed to make any substantive changes in explaining the story of America's growth.

The major postulates of the concept of "minority studies" did not differ significantly from those of compensatory education. The orientation of teachers and materials was still toward the ideal of America as a cultural and racial melting pot, even though some blemishes on this image were acknowledged. True, the melting pot had not worked perfectly in all instances, especially for minorities of color, but it was still a basically sound premise.

With perseverance, a little practice, and hard work, Blacks as well as other people of color could make it into America's mainstream. In the meantime, the incorporation of the study of minorities into classroom activities and learning experiences would (1) provide an additional motivational stimulus for minority peoples and make the transition to the mainstream easier; and (2) develop better racial attitudes in white students and make them more receptive to including minorities into mainstream society.

Pedagogically, emphasis continued to focus on similarities among Americans. Racial identity was merely a matter of birth, inconsequential in the dynamics of American society. If differences were acknowledged at all, they were de-emphasized and attributed to economics and class, not ethnicity and culture. To emphasize differences was to invite polarization; to applaud similarities was to insure harmony.

No major changes were initiated in the preparation of teachers and the selection of teaching strategies. Administrators, supervisors, and teacher trainers felt "if a teacher can <u>teach</u> at all, she can teach all kinds of children." Admittedly, such teaching strategies as simulation, inquiry, role playing, and value clarification came upon the scene, but they did not

result from the dictates of minority studies programs. Nor were they employed as novel approaches to teaching minority studies effectively. The content was primarily informational, and teachers relied heavily upon traditional teaching methodologies such as exposition.

The substantive content of the broader school curriculum remained largely as it was prior to the advent of Black Studies and its other counterparts. America was still portrayed as the home of the free and the brave, the land of opportunity and plenty, and the earthly paradise for the world's downtrodden. Education continued to be advertised as a social panacea for aspiring members of ethnic minorities. Such societal realities as racism, poverty, the mythology of racial harmony, and cultural homogeneity were largely excluded from consideration under the "minority studies" approach to conceptualizing multi-ethnicity.

Ethnic Studies

The most recent conceptualization of multi-ethnicity in educational pedagogy, and the one which is currently in vogue among many educators, is "ethnic education" or "ethnic studies." It encompasses the anthropological concepts of culture, cultural pluralism, and cultural relativism. The supportive

tenets of the rationale of ethnic studies are found in the research data of cultural anthropologists, social linguists, sociologists, folklorists, and historians who contend that the lifestyles of ethnic minorities do indeed constitute distinct and viable cultural entities. The arguments of educators such as Banks (1971a; 1971b; 1972), Banks and Grambs (1972), Gay (1970; 1971), Abrahams (1971), Bourgeois (1971), Gurrea (1972), Fersh (1972), Felder (1970), Selam and Selam (1972), and Jacobson (1972) provide a pedagogical rationale for identifying the imperatives of ethnic studies education and strategies for its successful implementation in the classroom. This approach to multi-ethnicity was designed to respond to the pleas of ethnic minorities for educational institutions to truly honor their diversity.

There are several approaches to analyzing "ethnic studies" as a distinctive conceptualization of multi-ethnicity. The simplest way is to think of it as an extension of "minority studies" programs. Initially, school districts, seeking practicality, chose to implement only those curricula changes which would reflect the ethnic composition of their particular populations. Therefore, since there were no Chinese or Japanese living in Austin, Texas, the school district saw no need to

offer courses about these ethnic groups. Black and Chicano Studies were created instead, since they were representative of the racial composition of the state of Texas. Similarly, the Akron (Ohio) public schools found it untenable to make any special efforts to teach Chinese, Japanese, Chicano, and Native American Studies, since their presence in the local population was virtually nonexistent. The new concept of ethnic studies suggest, instead, that <u>all</u> school districts should include information about <u>all</u> ethnic minorities irrespective of whether or not they are presently residents of the district. Thus, students would have greater opportunities to broaden their educational experience by studying the cultures of other ethnic groups as well as their own. According to Banks (1971b; p. 115) there is no better way of clearly "seeing ourselves than by studying others."

Secondly, ethnic studies may be viewed from the standpoint of what kind of content goes into the making of an Ethnic Studies Program. Banks (1971; p. 13) says that "<u>ethnic minority studies</u> consist of the scientific and humanistic analysis of the unique culture and institutions within the minority communities." Gay (1971; pp. 111-112) suggests that

> "knowing about the minority person's historical biography is important, but knowing him as he lives --

> how and why he thinks, behaves and perceives as he does--is crucial to understanding and accepting the essence of his cultural identity. Furthermore, ethnic studies programs must give as much attention to identifying, analyzing, and clarifying racial attitudes and values as to the acquisition of factual information about ethnic minorities. . .
>
> The programs must concentrate on how these principles operate <u>within</u> the cultural context of the specific ethnic group, instead of presenting structural frameworks as perceived by mainstream norms."

These approaches to teaching multi-ethnicity distinguish between culture and history, and conceptualize culture anthropologically. Culture is defined as a people's way of be-ing and becoming, inclusive of their belief systems, behavioral patterns, communications styles, artifacts, common heritage, world perspective, and other ways of ordering things. If ethnic studies programs are to teach the totality of the cultural experiences of minority groups, they must be inter-disciplinarian and include not only history and literature but religion, folklore, music, psychology, and communication, socialization, and enculturation processes as well. They should provide for both the acquisition and application of knowledge, the cognitive and the affective dimensions of learning. The principles of such behavioral sciences as sociology, psychology and cultural anthropology should be used as tools for providing a wider range of learning experiences.

The objectives and goals of instructional programs can also be used to ascertain whether they meet the criteria of "ethnic studies." If the objective is only to provide information about ethnic groups, such programs are more likely to be "minority studies" instead of "ethnic studies." As conceptualized here, ethnic studies programs should, for members of ethnic groups, (1) augment self-concepts and enhance cultural identities; (2) develop social and political activism; and (3) develop skills and strategies for liberating themselves from the oppressive forces of racism. For both white and ethnic minority students they should (1) provide reliable information about the cultural characteristics of ethnic groups; (2) examine the debilitating effects of racism; and (3) provide opportunities to identify, examine, and clarify their racial attitudes and values relative to cultural differences and cultural relativism. The cultural plurality of American society is the pre-eminent orientation in this view of ethnic studies.

Finally, ethnic studies may be perceived as a pedagogical device for teaching minority youth vis-a-vis their own cultural perspective. In this particular interpretation "ethnic studies" and "cultural context teaching" are synonymous. The emphasis is not so much on <u>what</u> is taught but <u>how</u> it is taught. The

teacher who understands the cultural experiences of her minority students so well that she is able to allow the cultural cues her students radiate (as manifested in classroom behavior) to dictate her classroom behavior and selection of content, learning activities, and graphic illustrations, is actively involved in ethnic teaching. She is making her course interesting and relevant by bringing the content into the existential and experiential realm of the students, and thereby employing cultural context teaching.

A more realistic way of understanding "ethnic studies" as a conceptual guide for teaching about multi-ethnicity is to perceive it as being inclusive of all of the above analytical interpretations. Of all the concepts that have been used recently--the melting pot theory, cultural deprivation, "minority studies,"--it appears to be the most feasible. It is comprehensive enough to include the multitude of ethnicities. It encompasses the affective as well as the cognitive domains of learning. It demands novel teaching strategies. It calls for deculturalizing students by having them seriously examine traditional values, beliefs, goals, myths about America, such as cultural homogeneity, the melting pot, and "differences are dangerous." It allows for examining social realities such as racism, polarization, and cultural pluralism. It encourages

activism to produce institutional change. It calls for conceptualizing culture in terms of operational behavior. It facilitates skill development, reflective analytical thinking, decision-making processes and behavior change. Most importantly, it enhances a greater sense of self, develops greater humanity, and prepares youth to live more effectively in a culturally pluralistic society.

"Teaching the Black Experience: Suggested Approaches and Available Materials"

I. Objectives

A. Distinguishing between culture and history.

B. Developing insights into the essence of the Black cultural experiences.

C. Understanding the operational aspects and social dynamics of Black lifestyles.

D. Identifying criteria to use in selecting content materials for teaching the Black Experience.

E. Examination of characteristic features of Black culture.

II. Approaches to Selecting Curriculum Content

A. Historical realities

B. Thematic--persistent, recurrent themes in the Black experience, such as Black Rage, depersonalization and dehumanization, invisibility, struggle for freedom, etc.

C. Racism and its determining influence upon the lives of Black Americans.

D. Using an interdisciplinary approach to content so as to achieve comprehensiveness.

E. Experientialism--focus on the dynamics of Black culture.

F. Cataloging historical epochs and cultural achievements.

III. Teaching Strategies

A. Sociodrama - simulation - inquiry.

B. Values clarification

C. Appealing to both the cognitive and affective domain.

D. Activism

IV. Available Resources from which to select content materials.

A. Autobiographies - Microcosm of Black culture

B. Music

C. Communication styles
D. Literature
E. Folklore
} Expressive dimensions of Culture

F. Soul
G. Black Power
} Ideological Conceptualizations of Blackness

H. Socialization

I. Values
J. Religion
K. Black Psychology
} Behavioral Dimensions of Culture

L. African heritage
M. Slavery
N. Discrimination and Migration
O. Racism
} Historical formative forces

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THE MULTI-ETHNIC CURRICULUM -- A MINI APPROACH FOR A MAXI PROBLEM?

Ramiro C. Gonzalez

Although I am extremely happy to see that the multi-ethnic curriculum concept has generated interest among our educators, I fear that many may view this approach as the long awaited panacea. Morever, there exists the trembling thought that the multi-ethnic curriculum may only be sequential in nature. By sequential I am referring to a program that is here today and gone tomorrow, then replaced or followed by another "better" program.

The State of Michigan has yet to gain a reputation as a "doer" in school (K-12) problems. It has encouraged or introduced mini-programs to solve maxi problems. As these programs have predictably failed or have been drastically reduced, they have been quietly phased out to be later followed by a "better" program. All in all, each program is expected to face insurmountable odds

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and to survive under the following conditions:

1. an alarming drop-out rate among minority school youth
2. general racial problems
3. lack of in-service and pre-service training for teachers, counselors, and administrators
4. an embarrassing supportive service mechanism geared toward helping the student on difficult subjects as well as adjustment
5. negative attitudes toward minority youth among students, teachers, and administrators
6. high absenteeism and general disenchantment with the school system by minority students
7. under-representation in school systems where there exist large ethnic populations

An enthusiastic and conscientious observer might ask why a multi-prong approach -- simultaneously improving the curriculum, teaching methods, general racial problems, supportive services, attrition rate, etc. -- has not replaced the sequential method of eradicating or improving existing educational problems.

It is obvious that the educational system has never properly responded to the minority group youngsters. Moreover, I personally perceive the Michigan Public Education System as seeking to solve the minority problem (with sequential programs) by expanding and doing "better" what it has done in the past -- doing what hasn't worked before!

I suspect that the multi-ethnic curriculum concept is to a large degree aimed at those minority groups who have a history of being exploited and systematically excluded (or neglected) from many of the services and rights guaranteed for all in a predominately white society. Two noticeable examples are education and employment.

Another focus of the multi-ethnic curriculum, I suspect, is the textbooks. An astonishing number of textbooks have not adequately represented minority groups or delineated the contributions with much emphasis. It is not unusual to see depictions of minority groups in settings of poverty, disease, unemployment, etc. I need not elaborate on the negative effects of these illustrations on the minority school child. Generally speaking, these are some of the problems that the multi-ethnic curriculum must combat.

The Chicano Student

To gain some insight into the Chicano student and how adequately he has functioned in our school system, I will skim over the Chicano experiences (K-12) in a Michigan school setting. I find it appropriate at times to elaborate on personal experiences or encounters with the Michigan school system.

Monolithic School System -- Diversity and Cultural Differences Not Wanted

Contrary to popular belief, the school experiences are generally not enjoyable for Juanito. As early as the first day of Kindergarten, Juanito learns many things. He first acquires a new name, "Johnny". The teacher refuses to pronounce Juanito's real name. Also, he learns English rather quickly. For if he speaks Spanish he will be punished, ignored, or laughed at by his peers. The first day of school is very traumatic and Juanito is unaware that the worst is yet to come.

As Juanito ages, his peers continue to ridicule him while the teacher naively commands the children to be quiet rather than explaining that Juanito has a rich and different culture. Students laugh at Juanito's accent. Other students laugh at his round sandwiches (tacos). Obviously, Juanito engages in many fights and eventually becomes a "problem" child.

In high school the problems continue to multiply. Juanito learns that it is difficult to find someone who can assist him with a few problems he is having in high school. More specifically, he is having trouble with chemistry, algebra, and possibly physics. The teachers try to explain that they only have 10 minutes between classes and during their free time they must attend <u>important</u> meetings. Ironically, some meetings have to do

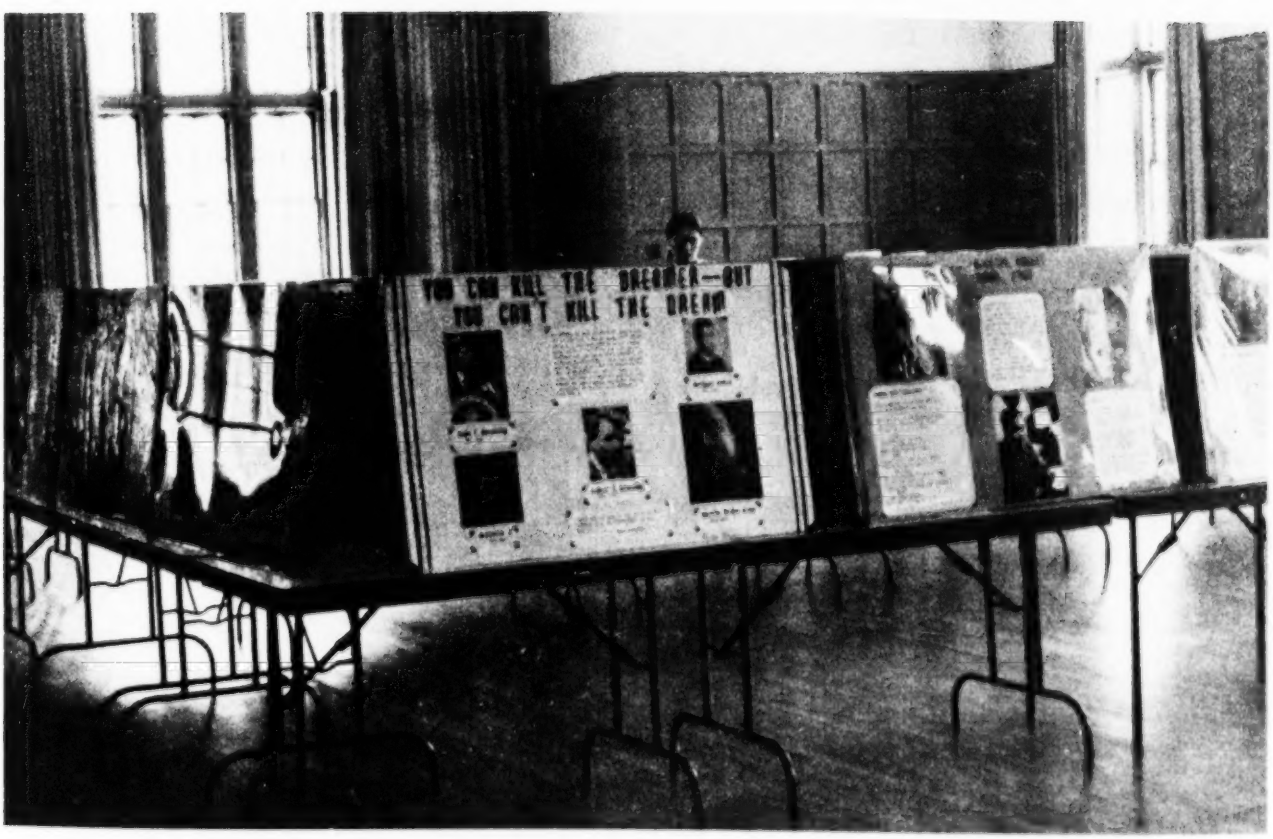
with improving the school system.

Although school has been difficult, Juanito is aspiring to go to college. A guidance counselor, however, alludes to the fact that college is an unrealistic possibility and that he should consider being a mechanic or possibly a technician.

As one might observe, the problems of the Chicano student are manifold. I have described only a few of the variables that the multi-ethnic curriculum must deal with.

Again, I reiterate that the multi-ethnic curriculum is a wonderful educational endeavor. But it is aiming at only one of the many uncoordinated tentacles. Until the State of Michigan realizes the seriousness of our educational problems and realistically begins to improve them, any one program will only be what I call an "eye dropper approach" to extinguishing a dancing fire. Our minority children are dropping out of school at a faster rate than we can generate enough concern for them. We are living at a time in history when educational problems must be dealt with under a minimum amount of rosy rhetoric and boring statistics that tend to lull one to sleep. It is important what we care enough to save <u>all</u> of God's children, and not just some of them.

Left: Dr. Geneva Gay delivering remarks on multi-ethnicity as it differs from compensatory education.
Below: Part of the George Norman exhibit, "Black Odyssey."



Photographs by Christella Moody

WHITE STUDENTS AND A MULTI-ETHNIC CURRICULUM

Abraham F. Citron

"Joan says: 'black people -- I hate 'em.' Stefan says he'd rather play with a white man than with a brown boy (in the picture) 'because he's white.' Later he says 'All I like is the white girl'(in the picture). 'Not the black one, the white one.'"

"Norman says of a picture of a Negro boy: 'He's a freshie. Look at his face -- I don't like that kind of face.' The face in question is hardly to be seen, and what does show looks quite an unremarkable medium brown. Vivien says the white lady 'is better than the colored lady' in the picture. Billy looks at two pictured men (both ordinary and unremarkable) and says 'A good man -- and a black one.' Peter assures us proudly: 'There are no black people at my house.'"
[From "The Rightness of Whiteness".]

The above quotes are from one of the most careful studies of the attitudes toward other groups of four and

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five year old children ever made, a study by the anthropologist, Mary Ellen Goodman, of nursery school children in a New England city. The study was published in 1952.

Here are some quotes from four year old white children commenting on black and white photos, dolls and puzzles. The area is suburban Detroit. Ruth Barbier, a Doctoral Candidate under my advisement, did the study. This is Spring, 1972:

5. "Because he's lighter and the other's darker; I like lighter people."

39. "They're black. I like to play with white people because they're so nice. Whites are nicer."

57. "I don't like dark boys or girls."

53. "I don't like dark people."

49. "Well I don't like...black...isn't my favorite color."

23. "I'm not going to invite brown faces. I only invite white faces."

37. "I think my momma doesn't want black people in my house."

40. "These are black, and these (indicating white) are the right color."

47. "I don't like him because he's really black."

[Aesthetics]

31. "This (black) is ugly and this (white) is beautiful."

14. "This white girl is pretty and the other one looks like a cleaning lady."

40. (Pulled out black puzzle boy and tossed him to one side) "I don't like him."

34. "The black man cheats, because I think he's trying to cheat now."

19. "The black man is mean, because his face looks mean."

46. "The black man is mean, he's bad because he looks it."

18. "The black man is mean, he has a bad look."

Over 70 per cent of the 68 children of our sample made remarks like the above while they were playing with or talking about the projective toy materials.

> Reared in a culture in which racial ideology is deeply embedded, white children learn that skin color is salient, and the white children learn that light skin colors are accepted and associated with good and honored things while darker skin colors are rejected and associated with bad, inferior, and fearful things.
>
> The signs, language, rewards and punishments, behaviors of referent adults, peer group norms and behavior, all tell the white child that the people who matter are his color. Children note that almost always white persons hold the positions of respect and authority in the society.
>
> In a white section of the city, in suburbia, or in the countryside (other than the South), all people except some domestic workers and lawn service workers are white.
>
> [From "The Rightness of Whiteness".]

Angus Campbell, of the Institute for Social Research of the University of Michigan, sums up a series of attitude samplings (1964, 1968, 1970) of whites toward blacks as follows:

> "It cannot be doubted that since World War II there has been a massive shift in the racial attitudes of white Americans. This is demonstrated not only by the evidence of opinion polls taken during this period but also by the various acts of Congress, state legislatures, and municipalities intended to protect the civil rights of black people. This is not to say that the white population have come to a full commitment to racial equality and racial justice; the data from our surveys demonstrate how far they are from that position. But there has been a current in white attitudes, away from the traditional belief in white superiority and the associated patterns of segregation and discrimination and toward a more equalitarian view of the races and their appropriate relations. This has been a very uneven movement and many individual white people have not moved with it but the direction of the collective change has been unmistakable."
>
> [From page 159, White Attitudes Toward Black People, Institute for Social Research, Ann Arbor, Michigan, 1971.]

I agree with this conclusion. Stereotypes held by whites of blacks are shifting and, despite the resentment and anger specifically about the busing issue, are slowly but surely approaching something like reality. But the movement is terribly slow. The vast majority of educators are agreed

that curriculum must make whatever contribution is possible toward more realistic attitudes of white students towards blacks.

What of attitudes toward other groups; Indians, Chicanos, Puerto Ricans, Chinese, Japanese?

Evidence of systematic studies, evidence of our own attitudes, as well as those of our neighbors, is overwhelming that whites are laced with prejudice against the above groups.

I have had students from upper Michigan who tell me that prejudice and discrimination against Indians in areas where there are any number of Indians is intense. Students from reservation states tell me that hard, bitter contempt for Indians and discrimination against them is quite common.

Reviewing a junior high school history text book published in 1971, I found the following passage under a section entitled: "How Was The Wild West Tamed",

> "Fourth, the Indians of the Great Plains were fierce and warlike. They lived on great herds of bison (buffalo) that grazed on the vast stretches of grassland. They believed they had a right to attack anyone who went across their hunting grounds. The remains of expeditions that had perished while crossing the Great Plains were proof of the strength of the Indians and the harshness of the climate."

This is the only mention of Indians in this section of the text.

We from Detroit know of the active prejudice that exists

in a particular area of our city. The Mexicans of the Southwest and the Chicanos of the barrios know full well the lash of the gringo semi-caste system. In New York and in other large cities of the North, masses of Puerto Ricans are crowded into slums, the objects of virulent rejection and contempt from whites which is only one degree removed from the racism directed at blacks.

Nor have ping-pong and Japanese products yet redeemed the American white mind from "the yellow peril" of the 1880's and from the mentality that locked West Coast Japanese into concentration camps after Pearl Harbor.

There is no need here to recite the types of prejudices and out-group stereotypes commonly held by whites in this country.

There is no need to document the fact that the white American student is usually isolated from the reality of multi-ethnic America and the multi-ethnic world, and that growing in his environment, including his school environment, he is not prepared to work and live and interact, and to have his being in the real world.

This conference is not assembled to establish the facts of the narrowness, isolation and ethnocentrism of masses of whites and white students in our society, but to attack the problem of what can be done through education, all phases and aspects of education, to move white students toward reality.

My own suggestions stem from sociological and anthropological points of view.

First, discard race as a meaningful word in respectable vocabulary.

We've been had. We've been the victims of a huge brainwash. It was Hitler who said, "Never tell the little lie, tell the big one." We are like the masses who "oohed" and "ahhed" at the Emperor's clothes when he was stark naked. We've heard so much about race, read so much about race, thought so much in racial terms that we think there must be different races of men.

Doubtless there are physical differences, doubtless there are biological differences. But the racists have built on the old well-established ideas of farmers, cattle breeders, horse breeders and so on, that if you breed for a quality you get that quality, and that behavioral differences are in the genes. Then, too, we primates have a feeling that seeing is believing for we get so much of our information about the world from our sense of sight. And if a seven foot dark African looks so different from a 5'6" Eskimo, aren't they different inside, too, different in behavior?

The answer to that is no.

Racial differences are behavioristically insignificant if they exist at all. Racial differences are differences that make no difference.

What are some of these differences?

There is ear wax, for example. There are two types: one is "crumbly and dry, the other is moist and adhesive." Among Chinese and Japanese, the dry crumbly kind is formed almost exclusively; among Caucasions and blacks the adhesive form predominates.

There are fingerprint differences also. "A preponderance of loops characterizes Caucasoid and African populations, whereas Mongoloids have more whorls then loops." (I'm quoting from Race and Races, 1971, by Richard A. Goldsby, Associate Professor of Biology at Yale University.)

It is well known that all blood types are found among all the so-called races but in differing percentages. Also, the genes producing at one and the same time a level of immunity against malaria and the potential for sickle cell anemia are found among blacks.

There are other differences; differences of skin pigmentation, height, hair structure and facial shape. But all this makes no difference whatsoever in behavior potential.

The vast preponderance of evidence does not disclose any differences in so-called intelligence that are biologically based. It appears that when cultural opportunity and access to reward are equalized, achievement is equalized.

Evidence mounts that mankind is one family, one race. What we have is differing gene pools, differing groups that produce different appearing phenotypes. But no

differences that justify the depth or seriousness that race has come to carry.

When we talk of "race relations," we deepen the chasm separating groups. Races don't have relations; cultural groups have relations. No course in Educational Sociology at Wayne University bears the term "race." There are courses in Intergroup Relations. We can speak of black-white relations, or majority-minority relations. There are a number of better terms.

I used to feel that this term made no real difference but I now feel strongly that we have been the victims of a huge, world-wide hoax of the racists. We ought to stop this ridiculous nonsense at once and reflect it in (a) realistic materials on biology and sociology of human groups, (b) rooting out the term "race" from the official curriculum, and (c) training teachers in the above areas.

My second suggestion is "the whole thing" approach. It is basic and radical in the original sense of that term.

It is not the suggestion to add material on Blacks, Chicanos, Poles, Catholics and Women's Lib to the present curriculum, but to reconstruct the whole thing.

The issue here is best defined, I feel, as materialism, anomie and the melting pot theory on the one hand, versus humanism, renewed morale and cultural pluralism on the other.

Running through our various curricula as a function

of White Protestant ethnocentrism is the view of America as made up people who are culturally and aspirationally similar.

I read a history book the other day which spoke of the "old immigration" from Northern and Western Europe, the advanced countries, and of the great numbers of "newer immigrants" from the less advanced countries of Italy, Hungary, Bulgaria, Poland, Russia, and so on.

A culturally pluralistic United States is one in which all rewards and statuses of the culture are open to members of all ethnic groups. It is a cultural situation in which the dominant culture (and there must be umbrella feelings, norms, loyalties that tie all the subgroups together) accepts differences in subcultures, and in which each ethnic and religious group can be naturally itself without fear of penalty, overt or covert. This freedom is not limitless, but includes respect for the folkways of others and respect for democratic values.

It includes freedom to leave the group if desired and to assimilate completely to the dominant folkways.

The key is openness and dignity of all.

This means replacing the whole drift and emphasis of American curricula on hugeness, bigness, industrialization, power, war and dominance with a curriculum about people and their lives and problems.

One thing, for example, that white students need is

a greater appreciation of what their own backgrounds have meant and what they have contributed. I do not believe it healthy or productive for white children or youth to feel that their culture has been full of nothing but hypocrisy, materialism, conquest, exploitation and bloodshed. No human group is comprised of angels and none are devils. Many human groups have exploited others in specific cultural situations.

White students need a radically reconstructed curriculum that will reflect at all points and in all ways the calm and tempered view of humanity, of a humane view of human experience.

This does not by any means mean an impractical curriculum or one not oriented to earning a living; indeed, it will be more practical and more productive than many of the so-called hard-nosed approaches.

My concept of curriculum is everything that goes on in schools. White students need many kinds of de-isolation operations. They need contacts with integrated faculty. They need to go to school with students of different backgrounds from themselves. The best way to do this, be far, is to work toward residential desegregation, not only by color but by social class as well.

White students should be actively involved in projects, political and economic, to move our society away from racism.

SHARED DECISION MAKING, LIMITATIONS AND POSSIBILITIES

Ronald Edmonds

I am a black American educational administrator. These remarks are addressed to my professed liberal, administrative allies.

I was prompted to undertake this discussion after participating in the AASA meeting in Atlantic City and the Danforth, I/D/E/A conference in Washington, D. C. during the week of February 22.

Many of my liberal allies, who count themselves "change makers" have become enamored of what they call student involvement or such other phrase as may describe an educational setting in which students are major parties to curricular design and program administration.

I consider student involvement a promising concept and must, therefore, lament the faddish nature of my colleagues' attention to the subject. This discussion will be partly devoted to those circumstances of educational reform that give student involvement a better chance of accomplishment.

School disorder and student dissent advertise the crisis of confidence in public instruction. The cumulative student prescription for deliverance is understandably superficial and thus indicts the liberal educator's inclination to acquiesce when confronted with student demands.

Black students often demand an increase in the number of black staff. That is an admirable demand, but it is not tactically responsive to the black student's disaffection with the school. Student protest at all-black schools should warn black students of the ephemeral nature of the long-range improvement that occurs as a result of adding black staff. I believe many schools should recruit black staff, but I also believe that students are entitled to know that more serious reforms must occur before their needs are met.

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White students often demand student participation in school grievance procedures and the like. I commend this reform, but I cannot commend the belief that it represents a profound improvement. My liberal allies should inform students that effective school reform must remove the origin of grievance.

A good deal of energy and good will is presently consumed by the students who devise demands and the administrators who implement some of them. If those energies fail to produce the predicted improvements, we will all be the worse for it. Students will grow desperate, cynical or both; and we need neither. Administrators will turn to repression on the grounds that students got much of what they wanted and are never satisfied. The public's crisis of confidence will escalate and prod both student desperation and administrative repression. I presume that my allies would lament these developments.

At issue is the efficacy of student involvement as <u>the</u> response to educational disability.

Most university professors and school superintendents have been unable to identify the origin of educational disability and thus administrators have a very limited notion of how to respond to student disaffection. Student involvement, in such a circumstance, means, "Since we administrators don't know what decisions to make, we may as well admit students to our council and concentrate on the process of decision making."

The tragedy is that many who are a party to what I describe are sincere and conscientious educators. If they come to grief, the field will be left to far less attractive types. There are some school districts and colleges where this has already happened.

My commitment is to substantive <u>and</u> procedural educational reform -- and if I must concentrate, for now, I choose substance.

Substance refers to the cumulative course content and socialization in education. Process refers to the means and methods by which content is conveyed and socialization attempted.

What I now mean to undertake is a limited discussion of the origin and nature of educational disability. What I further intend is a description of the substantive responses that will dissipate some of our disabilities and thus relieve student involvement of the impossible burden of responding to the whole of educational need.

The monocultural nature of American society is demeaning for minorities and morally untenable for the majority. Public schooling is the most profound and pervasive purveyor of our cultural autocracy. Children of color and minority ethnicity are thus made to think ill of themselves, while the ethnic majority reinforces its preschool disposition toward ethnocentrism.

This phenomenon has produced adolescents who aggressively extol their minority ethnicity or defensively admit their majority membership. Neither condition is conducive to community.

Community, in the best sense of the word, is a setting in which individuals are secure, partly because they are appreciated as individuals and their contributions are accepted. Groups are understood and appreciated whether the grouping is a function of race, religion or ethnicity.

Individual security has its origin in individual identity. Individual identity, in a society like ours, is largely dependent on group identity. Group identity has floundered in the United States largely because of the monocultural, melting pot ideology of American social and political life. That ideology distorts the relationship between race, ethnicity and the American dynamic.

Among American institutions, public schools have especially suffered from this distortion. Black student disaffection with public schooling has its historic and contemporary counterpart among brown, red, yellow, Catholic, Jewish, Eastern and Southern European Americans. Excepting black, brown and red Americans, most others have made their peace with American cultural autocracy and are only recently unsettled owing to black student rejection of the melting pot myth. "...Peace" is not meant to imply yellow, Catholic, Jewish, Eastern and Southern European American acceptance of cultural autocracy. "...Peace" is meant to suggest arrangements for coping with cultural autocracy. These arrangements take the form of parochial schools, monopoly of some professions and the like.

Lacking such "arrangements", black Americans have confronted the autocracy directly. Most black student demands ultimately seek cultural democracy in public schooling.

We come, then to the educational efficacy of the monocultural, melting pot ideology of American life.

Most liberal educators are agreed on the need to alter courses to include "the positive contributions of American minorities." The rationale for such language is growing recognition of the need to make schools more positively responsive to minorities. The defect in the language is its implied description of the origin of minority student disaffection. What is implied is that social studies and humanities courses are substantially sound and all that is wanted is the inclusion of persons of color in the course materials. Implementation has meant inserting black scientists and soldiers in the social studies texts and black artists in the humanities texts. Student demands, in this area, have often produced electives that concentrate on the minorities.

Neither the inclusion of "heroes" of color nor electives in minority studies will satisfy the fundamental source of student frustration. The growing consensus on the need to "include" minority affairs in social studies and humanities overlooks the more basic inaccuracy. If we have ill served the minority, we have ill served the majority. An American history that has distorted black history has distorted white history.

An elective in black history that leaves the American history course intact is an extremely modest reform in relation to need.

What is wanted is public schooling that accurately describes the relationship of all parties to the American experience. The racial, ethnic and religious parties to the American experience developed partly in response to each other. Curriculum reform must acknowledge all parties and must describe how each party reacted to the others.

Only in this way can schools cope with black cultural aggressiveness and white cultural defensiveness. If we agree on the need to make black students more secure, we should be able to agree on the need to make white students more secure. I see no need here to recite evidence of the disaffection and insecurity that characterizes the middle class, white adolescent. I submit that his insecurity has its origin partly in the untenable task of maintaining the cultural autocracy that comes from the Anglo-Saxon distortion of the reality of American life.

When I began this discussion, I lamented administrators responding to "student involvement" in a way that is faddish. I lament that faddishness partly because it postpones attention to the substantive issues I have discussed. I am tactically convinced that procedural reform must flounder unless it is accompanied by the kind of substantive reform I suggest.

My goal is an educational setting in which all parties are acknowledged and appropriately described.

My ultimate goal is an educational setting in which individual identity is secure; group identity is understood and appreciated; and community is a function of the positive interaction of all groups that are parties to the American experience.

THE ROLE OF THE SCHOOL IN CURRICULUM DEVELOPMENT

Alvin D. Loving, Sr.

I'd like to think that we Americans are a rational people. I am not saying we do not have our problems and our hang-ups. I am saying that we are basically intelligent and the combination of rationalization and intelligence are two ingredients that are necessary to bring us to the point about which I am to speak.

Because we are rational we recognize that it's thru curriculum that we must help the young people of America to understand the concepts of America. It's in the classroom that we must practice democracy. It's in the classroom that we must help our youngsters learn how to think. It's the interpersonal relations in the classroom - teacher with pupil, and pupil with pupil that give a complete understanding of the words "human relations". It's in the classroom where we develop the skills necessary for our young people to use their intelligence. Skills become tools. With the proper tools we can manipulate ourselves and our environment. But tools and manipulation without values can be dangerous. It's in the classroom where we develop values, both moral and spiritual. Note I did not say religious, but it stands to reason that if our values and our morals are in keeping with the basic concept of our Judeo-Christian philosophy, then these youngsters as individuals will make their own religious choices. I am no theologian (and I am sure this has been quite evident). I am no Philosopher, I like to think of myself as a pragmatist. So I think, as leaders in education, as curriculum developers, and

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supervisors of the process of learning, we have a responsibility to bring about the educational change in a realistic manner.

Speaking of change, this has been an exciting century. I'm sure the muses of history will probably record it as the most exciting century in the history of mankind. It has been a century of remarkable progress in man's attempt to control and manipulate his environment. In this century we have gone from horse drawn vehicles to space ships that have surfaced on the moon. In this century we have gone from an agrarian culture to an urban culture. In this century thru medical science we have learned untold ways of saving and maintaining life. In this century we have moved mountains, shifted rivers, and charted the movements of the elements. In this century we have learned much about the peoples of the world and are attempting the development of a family of nations. (But I would be remiss if I did not also remind you that this has been a devastating century.) It has been a century of much grief and much heartache. It has been a century of trials and tribulations. It has been the bloodiest century in the history of mankind. Thru wars, thru civil strifes, thru the use of vehicles, we have killed more people in this century than in any other time in the recorded history of man. This has been one of the greatest contradictions of the century: Thru medical science, thru methods of public health, we have learned to preserve life and extend life, but we have also taken life in abundance.

Because we are an intelligent people, we should be able

to put two and two together and get four. Through simple reasoning we should be able to understand the complications of separation. I am not talking about the separation of butter fat in milk or the separation of the yolk of an egg, I'm talking about the separations in this multi-cultural society of ours. We still lack unification in America. The melting pot concept never got beyond the words. That concept only implied the assimilation of Europeans in America and not all of them. There still existed "little Italy", "German town", and"little Poland". No one in those days, for a moment, thought about the American Red Indian, Black Americans, Yellow or Brown Americans or other non-white Americans.

Later reference was made to multi-ethnic Americans as a symphony, with groups of people blended harmoniously into a whole, or the reference to a mosaic, meaning again a pattern blended together into a harmonious whole, but both concepts were based on separation. Later inter-group relations was a concept closer to what America was, but this too was objective and unworkable because it, too, implied separation.

Today we talk of human relations which implies that we are all human, of varying sub-cultures, each with its own idiosyncrasies, but human people who could live and assimilate as one. I recognize that this is an American ideal and that there are many Americans today not yet ready to accept the concept. Misunderstanding, ignorance, bigotry, or racism may be the cause

that these people do not accept it. If one misunderstands, it's easy to help him understand; if one is ignorant, ignorant because he believes the stereotypes he's heard, this person, too, can be helped to understand. If a person is bigoted, this is often by design. He knows what he is doing; he understands the concept but he has a mistaken belief in the superiority of one group over another. If it's racism, then he is a part of the institutional racism that is characteristic of America. This one is more difficult to deal with. This one implies that those who have the numbers, the influence, and the power want to keep them, and the best way to keep them is to practice racism. But the same plurality, influence, and power can be a positive force if it turns its energies toward the dissolution of the concept of racism. Only then will we be able to ease the minds of people who are victims of separation.

May we for a moment look at the whole notion of the multi-ethnic composition of America. (If you like you may call this Sociology 101). We say America is made up of many sub-cultures. These sub-cultures may be racial, religious, socio-economic, or age. If I am a Brown American I belong to a particular sub-culture, probably Chicano. My life, in spite of the fact that I am an American, will be governed to some extent by that sub-culture. If I am Yellow, say a Chinese American, again my sub-culture governs much of my attitudes and my life style. If I am Black, the same is true. If I am white, the same is true.

If I am a Methodist, the Methodist discipline effects my life style. If I am a fundamentalist, a Catholic, a Jew, a Zoroastran, a Sihk, a Jain, a Moslem, again my life style is affected by this religious sub-culture to which I belong. Think of the excitement that must be involved in being both Black and Jewish, or Catholic and Chinese, or Italian and Baptist.

We are all familiar with the sub-culture of socio-economic status groups. The middle class sub-culture, again, has a life style that transends racial or religious line. The middle class Chicano is more like a middle class White, than a middle class Chicano is like a lower class Chicano. The same would be true no matter what the racial or religious sub-culture is. We talk often of the sub-culture of poverty. The life style of poor people is the same whether Indian, Chicano, Black, Yellow or White, whether the people are Fundamentalists, Catholic, Jewish, or Moslem.

The sub-culture of age is a recent phenomenon. After the White House Conference on Youth in the 50's, it became evident that the teenager was a specific sub-culture. He had his life style, his mores, and all the other things that characterize a sub-culture. Adult sub-culture reacted to him, generally in a negative fashion. He responded in a negative manner. Now these teenagers were Black, Brown, Oriental, and White. They were Methodist, Catholic, Jewish, and Moslem. When one looks at sub-cultures in this fashion, one is inclined to believe that

there isn't much hope in the development of a basic American culture. But there are really no walls separating these many facets that I have talked about. There are some basics that lend themselves to unification. If one accepts the fact that we are Brown, Red, Yellow, White, Black; if one accepts the fact that we are Jews, Catholics, many shades of Protestants, Moslems, Hindus, Jains, and Sikh; if one accepts the fact that some of us are poor, some of us are better off, and some well off; if one accepts the fact that some of us are young and some of us are older, the mere acceptance of these facts removes any possible walls that might rise up between the sub-cultures of America.

So the school has a responsibility, a responsibility to help children and young adults to understand the sub-cultures, to understand that these are all humans, that there are strengths involved in being part of any one or combination of sub-cultures. The public schools can't teach religion, but they can teach about religion and help young people to understand. The schools can teach about the class structure of America. If young people understand what poverty is, what wealth means, and how these relate to our concept of democracy, they are more likely to develop ways and means of correcting ills implied in the class structure, not just implied, but ills that do exist. If we can help young people to understand that to be young is important and "that the boy is father to the man", then he will act

accordingly and grow by degrees from one level of maturity to another. I guess what I am saying is that it is not the responsibility of the schools to perpetuate the status quo, but to develop creative individuals who can assist in resolving the conflicts that we have in America that are based on separations created by our sub-cultures. End of Sociology 101.

Beginning of Psychology 101. Attitudinal change is one of the most difficult kinds of change in our process of socialization. Attitudes have many bases, sometimes they are based on fact, sometimes on half-truths, sometimes on frozen generalities, more commonly called stereotypes. Many times they are based on the desire to hold power, power thru devisiveness. How often have we heard it said, "he doesn't have the right attitude". What this really means is "he doesn't agree with me". I think there are only two kinds of attitudes - positive and negative. Positive attitudes are those that take us from a point of discontent to a point of understanding. To be positive is to be honest. If one thinks positively, one is more likely to act positively. The classroom teacher with a positive attitude is more likely to convey to the youngsters the true meaning of democracy. Her words, her actions, her feelings will help her young people to empathize with her. Thru empathy the values that she believes in will be transmitted to her students; the values of honesty, fairness, consideration for others, concern for one's self, recognition of the rights of others, and the recognition of the oneness of our culture.

Negative attitudes are the opposite of all the things I have said about the positive attitudes. Negative attitudes are often based on insecurity, selfishness, a stubborn unwillingness to accept the truth, and the denial of the basic tenets of democracy.

I believe it is more important for a teacher to be pragmatic than philosophical in dealing with children. His own concepts must be philosophically based, but he must work with children in a real, practical, and concrete way. He must be well organized. This implies that he has thought thru every action that he takes with young people. He must have developed objectives and goals. He must know how to evaluate the effectiveness of his teaching. The supervisor should be able to discern this without difficulty. When it is clear in the mind of the teacher that every child has human worth, that every child is an individual, every child perceives only in terms of his individuality, then we have a good teacher. Kenneth Clark in his Dark Ghetto and Rosenthal in his Pygmalion in the Classroom have both said that teachers too often teach to their expectations of children or "what you perceive is what you get". I would espouse the concept of the comedian Flip Wilson who says "what you see, is what you get". The assumption is that the teacher with good training is able to see the real youngster, the whole youngster, and will, therefore, be able to help that youngster develop to his full potential.

I think if we can help our young people to understand

and live and work within the concepts of our own diversity, those same young people will be able to understand the diversity of the world, the differences in peoples and in their cultures, political structures, and economic development. I wish it were possible for all Americans to have had the kind of experience that I have had, that my family has had, that many of you in this room have had. I wish all Americans could have an opportunity to live in the Orient for a while, to live in the sub-Saharan area of Africa, to live among Europeans and those from "down under", to live among the people of the Caribbean and the Americas, North, Central, South; Canada, Mexico, Guatemala, Columbia, Brazil, Argentina, and Chile. I find that only when you live among the people and share with them their concerns and your concerns do you begin to understand that the peoples of the world are more alike than they are different. I know educated East Indians who were once Harigans or untouchables, I know East Indian Christians, I have worn the Khadi cap, Punjabi pajamas, the Dhoti and Kurta of India. I have walked thru the temples of India, I have seen the people doing puja in the Hindu temples. I have sat in a little Christian church in central India where the gospels and psalms are done in Urdu. I have sat on the floor during a Kave Samelan, a poets presentation by the people of a particular village. I learned to say "Wah! Wah!" or to use the sign of appreciation if the person happened to be Moslem. I have sat on the floor

of the college hostels of India and eaten with my right hand without utensils. I have gone on excursions with Indian friends and rested with them in the middle of the day and heard them singing their popular songs, which are basically religious songs. I've travelled from the Delta of the Niger into the rain forests of Nigeria and on to the rolling savana grass hills. I've walked thru and made purchases in the teaming market places along the roads of Nigeria. I've worn the abada, the flowing loose garb that makes it possible for you to accept the heat of the seasons. I've sat in the homes of my African friends and eaten Fufu and Gari. I understood the origin of our "soul" food when I ate African chop, which simply meant that I was eating black eyed peas, greens, that they call green-greens, stews and yams. I had the excitement of understanding their basic culture which was the base for my own sub-culture.

I've lived long enough in Singapore, Hong Kong, Japan, Jamaica and other islands of the Caribbean, in Buenos Aires, Argentina, in Rio De Janairo, Santos, and San Paulo of Brazil to know and understand that the peoples of the world have more commonality than differences. I've seen the Indian headmaster weep when he received word that his son had died 200 miles away, knowing full well that he would never see his son again because custom and distance was such that his son would be cremated or buried before he could get to him. Yet there are people that say life is cheap in India or China.

All Americans cannot have these experiences, it is practical, but not possible. But we have perfected technology to the point that we can help our own people to empathize with these peoples of the world thru audio and visual methods of instruction. My assumption is that we would be honest in what we film and what we record. I also assume that the teacher would not permit her own biases to color what the students saw or what they heard, but would help them relate these experiences to what they see and hear everyday on television. Wouldn't it have been a real learning experience for our boys and girls if we had on tape, both audio and visual, many of the unbiased facts about the real China so that the experience that our President had would have been a realistic understanding of what the trip was all about.

We in ASCD take great pride in the fact that we are based in humanism. We say that each individual is important. The "importance of people" is a common phrase among us. We have documented our concerns for humanistic education. We, therefore, can appreciate the words of the American poet, Langston Hughes, in his poem, "I, Too".

I, too, sing America.

I am the darker brother.
They send me to eat in the kitchen
When company comes,

But I laugh,
And eat well,
And grow strong.

Tomorrow,
I'll be at the table
Nobody'll dare
Say to me,
"Eat in the kitchen,"
Then.

Besides,
They'll see how beautiful I am
And be ashamed --

I, too, am America.

In that poem an American individual is speaking. Is it possible for one person to speak to the conscience of the whole nation. Let me quote the words of another American, a white American, who lived in the 19th century, his name was Wendell Phillips. In a speech before an American white audience he uttered these words:

> "Friends, if I stood here tonight to tell you the story of Napoleon, I would take it from the lips of the French who thought no language rich enough to paint the great captain of the 19th century. If I were to tell you the story of Washington, I would take it from your hearts. You who think no marble white enough on which to carve the name of the father of his country, but I am going to tell you the story of a Negro. One who has left hardly one written line and I am to glean from the reluctant testimonies of his enemies. Men who despised him because he was a Negro and a slave and hated him because he had beaten them in battle".
>
> He concluded his speech this way. "I would call him Napoleon but Napoleon won his way to empire over broken oath and through a sea of blood. This man never broke his word. I would call him Cromwell, but Cromwell was only a soldier. His fame stops there, and the state that he founded went down with him to his grave. I would call him Washington but the great Virginian held slaves and this man risked

> his entire empire before he would permit slave trade in the humblest village of his dominion. You think me a fanatic tonight, friends, for you read history not with your eyes but with your prejudice. Fifty years hence when truth gets a hearing, the muses of history will place Phocion for the Greek, Brutus for the Romans, and Washington as the great consumate flower of our early civilization. Then dipping her pen into the sunlight, she will write in the clear blue above them all the name of the statesman, the soldier, and the martyr Toussaint L'Ouverture."

Wendell Phillips was incorrect, 50 years later history did write of Phocion, Brutus, Hampden, LaFayette, Washington, but history omitted Toussaint L'Ouverture, first man to defeat Napoleon.

Other individual Americans have spoken in a clarion voice but they have not been heard. In our quest for humanism, it is important that we who are responsible for the education of America make it possible for all those who have contributed to the welfare of this nation and to mankind to find a place in our history. We who write textbooks of America, we who proclaim the merits of our concept of democracy, we who set the guidelines for instruction and supervision, we in education have a moral responsibility to "tell it like it is". For that purpose if for no other, to keep our commitment to the individual, and to help him develop dignity and self-worth.

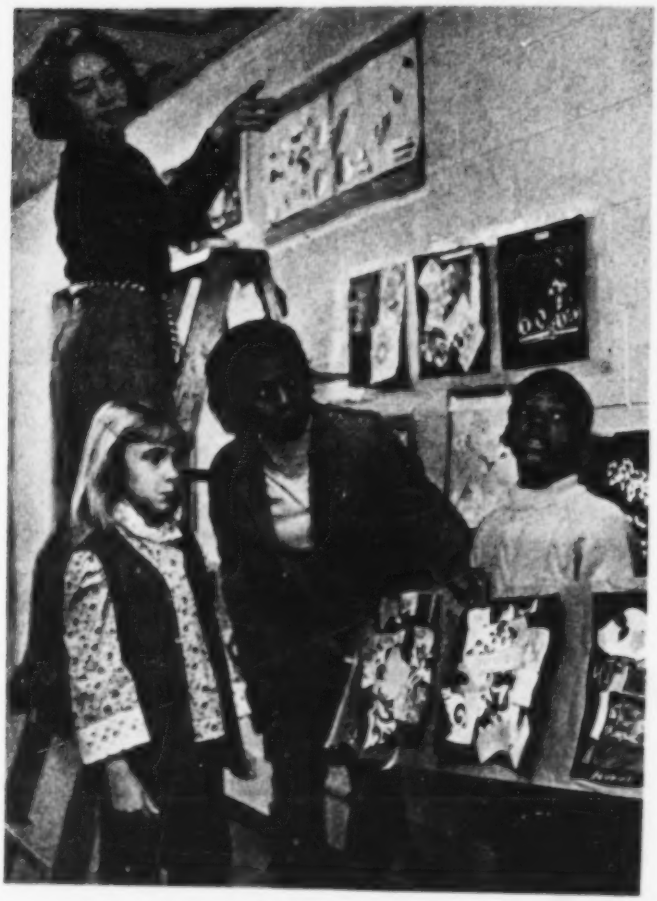
We Americans are steeped in the cultures of Europe. Little do we know of the poet Tagore, the great Indian lyricist who penned the words of their national anthem. Little or nothing do we know of the writings of Nnamdi Azikiwe, the liberator of

Nigeria; educated in America and beloved by the entire Nigerian population. What do we know of the song writers and poets of Southeast Asia, the Middle East, Caribbean, South America, and the islands of the Pacific. Do we know of Pablo Neruda, Chilean poet or Kath Walker, an Australian Aborigine?

I, too, was steeped in European culture as I went through the schools of Michigan, but I was also steeped in my own Black culture. I've sat in all Black audiences and listened to Marion Anderson, Roland Hayes, and Paul Robeson. I've attended the forums of the Black YMCA in Detroit where I heard W. E. DeBois, Carter G. Woodson, Countee Cullen, the great poet, and other magnificent Black Americans. I've sung the spirituals not because I was an Episcopalian, but because I grew up in the pale, in the confines of the Black community.

Finally, I would like to have <u>all</u> children learn that Crispus Attucks was the first American to die on the Boston Commons as we struggled for independence of this nation, and that Crispus Attucks was black. That Dusable, an earlier trader, was a black Frenchman who founded the city of Chicago. That the chances are that Helen of Troy and the Oracle of Delphi were black. I think that all children should know that Colonel Hamtramck and Colonel Pulaski were Polish officers who fought on the side of the colonies when they were seeking their independence. I think all children should learn the

contributions of the many subcultures of America to our total society. I think they ought to learn it together in a face-to-face situation of blacks, whites, browns, yellows, and reds. It then becomes meaningful and they see each other as human beings, each with his own rich contribution to the totality that is America. And where a face-to-face experience is not possible, then the learning should be through an integrated textbook and through the use of films, or through the use of many of the other types of media. Children should have an opportunity to know more about other Americans. I am basically opposed to state legislature determining the curriculum of schools. But I am forced to laud the legislatures of Kentucky and Maryland for making the multi-ethnic curriculum a requirement in all of the schools of their states.



Children learning to work together in multi-ethnic settings.

HUMAN GROWTH AND DEVELOPMENT

Saul Cooper

I don't think there is anyone here who would not agree that concepts of human growth and development should be incorporated into every level of a child's education. And yet, in many ways, teachers often fail to recognize the ways in which their own human needs and those of their students must be acknowledged and met in the classroom situation. This can not only be confusing to the student, but may affect his values as a person, so that he learns to rely on chance, rather than on his own knowledge of human nature, in his dealings with other people.

Take, for example, the case of a day when you, as a person, have had a lot of things going wrong for you. You, as a teacher, may walk into the classroom and absolutely blow up at a child who is using his pencil to

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beat out a rhythm on his desk. On the day after, however, if the same thing happens and you have had a fairly good morning and you haven't had any catastrophes, you may not mention anything about the pencil. What the kids learn from this is that on any given day the odds are 50/50 that tapping the pencil is going to get a negative response. If you're a child, one of the things you'll discover is that 50/50 odds are exceedingly good. You have to deal with an adult world, and anytime you can get 50/50 odds, you're in good shape.

One of the problems in this humanism business, therefore, is the teacher who attempts to behave as if, in fact, the outside world really doesn't have any impact on her. When you've had a miserable morning, it's perfectly appropriate to walk into a classroom and say, "I just had a miserable morning, and today is not going to be like any other day, and I'm giving you all fair warning, it's going to be rough for everyone." That's a perfectly valid position to take.

Everything has its price, however. If teachers can have off days, what about students? Isn't it possible for a student to have an off day when he's had a fight with his mother, got bitten or chased by a dog on the way to school, lost a dime, etc.? When he comes in, isn't he entitled to have a miserable morning?

But you see, there's a fairy tale we've built up

which says that teachers shouldn't show differences, and that students, even more emphatically, should never be allowed to show differences. Those kinds of attitudes make it impossible to get to the kind of classroom environment that deals not only with multi-ethnic problems, but with the whole general learning situation. It gets magnified, however, when you talk about multi-ethnic problems.

Therefore the concept of democracy, at least as I am trying to talk about it, is a negative concept to the extent that it hides and masks some of the very basic human elements that we're all a part of, whether we are students or teachers.

There's an old formula that some of you who have had psychology may remember seeing. A social psychologist by the name of Kurt Lewin spent a lifetime trying to understand the relationship between people and their environment. Among other things, he came up with a formula that's very simple: he said that behavior is a function of the personality as it interacts with the environment. I don't think anyone would argue that point.

If you look at a classroom situation and think about the person and the personality, you have the teacher, and then you have a whole range of students, each unique as a person or personality. So in this part of the formula alone, you have a variety of interactions between

the person and personality of the teacher and the person and personality of a whole range of students. Then if you add to it the environment -- and here we're talking about several kinds of environment; the classroom environment, the social environment, the teacher's particular environment, and each student's particular, idiosyncratic environment -- that collection of interactions will produce behavior that is obviously very complex. And when the teacher attempts to deny the complexity by saying, "My personality is stable, therefore childrens' personalities ought to be stable", I think you miss the boat in the entire educational process, and I think your ability to be useful to children diminishes markedly.

So, as a premise, let's at least underline the fact that if you're going to be concerned with multi-ethnic issues, as a teacher you first have to face up to the question, "Can I take the risk of being a person and not just a teacher?"

I must underline the fact that being a person in the classroom is much more difficult than being a teacher. Being a person opens you up to questions, it opens you up to things and issues students might not bring up ordinarily. As a teacher, in the old-fashioned sense, you're not risking anything. As I said, one of the obvious things is, it makes it legitimate for a student to have a bad day, and if he has a bad day, how are you going

to deal with that? It makes it legitimate for students to treat you as a person, with all of the positives and negatives that encourages, as opposed to the role of a teacher.

If your security as a teacher is a function of distance between you and the kids, you're going to lean on the democracy notion I was talking about much too heavily. And you're never going to get at the interaction that I'm concerned about between a teacher and the students in the classroom. So let's get rid of this so-called democracy in classroom interactions.

The teacher will be an effective role model for students to the degree that she approximates humanism in her own personal behavior, and I mean behavior in the mental health term, acting appropriately as he feels.

Learning Theory

Let me share three observations with you. I was struck by them, and as teachers I think you ought to be concerned. Number one: I'm struck by the absence of any evidence that learning theory has permeated the classroom. We have a good body of knowledge about theory. There's a lot we don't know, but we know a good deal about learning theory.

As I go from classroom to classroom, there's very little evidence for me that what we already know about learning theory has actually gotten in the classroom. That has implications for teacher training, obviously.

But it also has implications for teachers who are presently functioning in classrooms. You're in a full time situation where the major task is learning, and there's very little evidence that learning theory -- a massive body of knowledge -- has affected the classroom. In fact, if you look at the behavior of a teacher, it would seem as if she had done everything on earth to deny learning theory. Do you know anything about rote learning, serial learning, repetitive learning? If you do, why doesn't it show?

I'm not saying learning theory is everything, but let me give you a simple example in the elementary school setting, grouping for learning and teaching. Let's say we set up three groups; we play a little game incidentally -- we put labels on the groups. One we call the bluebirds, one is the orioles, another is something else. Somehow, we have the notion that if we put "cute" labels on them, it disguises which is the "smart" group and which is the "dumb" group. Of course, the children within the first two hours know exactly which is the slow group, which is the fast group, and which is the middle group. So you might as well call them what they are, because one of the messages you send when you apply labels that attempt to disguise something is that honesty isn't a highly valued virtue in the classroom.

All right, let's say that you have three groups of

children. We know a good deal about group process; pretty solid research has been done. Here's what happens frequently. A student, as the top reader in the middle group, is rewarded by the teacher. How is he rewarded? He is made low man in the top group. Now, these kinds of rewards I can do without, because what that does in terms of group process is it takes away the status, the prestige, the reinforcement the child gets from that group, by putting him down lower in a different group. If you look at who are the better students in any kind of grouping, they're consistently the same students, so that we continually demoralize the same lower group of children. And then the teacher calls in a consultant and says, "I don't understand what happened. He was doing beautifully and then he plateaued."

Well, it's pretty obvious why he plateaued. What you have done was a negative reinforcement job, instead of a positive one.

This kind of information is available in the literature; I'm not telling you anything that should be kept a secret -- you ought to know this. Yet, behaviorally, if you watch the teacher in the classroom, he does this kind of thing over and over again. Why do it? It doesn't help matters any. This may seem to be a far cry from humanism and multi-ethnic considerations, but every time you clobber a child, that has a direct impact

on his learning potential. Regardless of what kinds of curricula and what quality of curricula you provide, at a personal level if you reward a child with good behavior by making him low man on any totem pole, you're not going to get response. It's not going to work.

We have another game we play as teachers. Say you're teaching upper elementary or somewhere in there, and you have a student who gets four problems wrong out of ten. What do you put at the top of the paper? Do you put six right? Four wrong? A percentage? Do you say good? What do you do? It does make a difference, you know. We have some research data that suggest that for a student who gets six right and four wrong, it may not make a heck of a lot of difference, but when you get a student who gets eight wrong and two right, and what you stress consistently is what he gets wrong, then you're escalating all of his failure expectations into a syndrome based on highlighting his negative experiences. Statistically, it doesn't make any difference whether you say two right, or eight wrong; the percentage is the same. Psychologically, however, it can make a huge motivational difference for the poor student.

Technically, within the body of paper, you must identify where the errors are, and as a good teacher you may like to make some notes or talk about it with the student so he understands the errors. But I'm talking

about what goes on top of the paper. It may seem like a mechanical activity, but it definitely is not. Here's another example of the behavior of the teacher in the classroom, based on knowing something of learning theory and group process, that obviously hasn't permeated the classroom.

So one principle of good teaching relates to bringing learning theory into the classroom. If you want to be a good teacher you ought to go back and take a look at some learning theory, find out what you don't know.

Growth and Development

Point number two: Our present state of knowledge about growth and development is hardly evident in most day-to-day educational activities. There is a good body of knowledge about growth and development. We've done some strange things in education. If you look at, for example, the age of entry for children going into school, about the only conclusion you can draw is that we have totally ignored all the research we know about growth and development. If you look at how we group children at the middle-school level, it would give you exactly the same conclusion -- we have totally ignored what we know, solid research about growth and development.

And then we did something that's even stranger. In that whole mass of good data on growth and development, we left something out. I can't say it out loud because we're being taped, so I'll write it: SEX. And

we said that this part of growth and development is most critical. And then we got into some weird game which says, depending on which school district we go in, we will deal with this in grades one, three, and five, or grades seven and nine, or at some other magical number, as if this thing, after we have first abstracted it out of growth and development, can then be abstracted one more time so that you can turn it on and off, at grades one, three, and five, or seven and nine, or wherever. This is totally ridiculous.

This is not to minimize sex education, which, from my point of view, is a valuable learning topic in the classroom. But if you take it out of the context, out of the total growth and development sequence, I think that's a distortion. I don't think you're doing a service to children.

The delivery of sex education programs is really wondrous to behold, especially when we parade the troops in. Who are the troops? Well, the nurse and the physician. They parade in and do their thing with a film or a lecture and then they parade out. And here's a classroom full of students and a teacher left with them. It would be analogous to a father who sat down and said to his son, "Here, read this book", and walked out. "P.S. Don't ask me any questions about it." Of course the nurse and doctor always say they'll answer any questions, but they

are essentially strangers to the classroom. The only contact between the student and the nurse and doctor have generally been around negative, traumatic experiences, something bad that has happened. Are students able to ask questions of these people? No. At least not consistently, not good questions, not ones which take time to emerge. The teacher is the only one who can deal with those over time. That means the teacher has to be comfortable enough to deal with the subject, and most teachers aren't. Most of us grown-ups are not.

You must recognize the importance of growth and development in the classroom. Take a look at your own behavior and see to what extent what you do is consistent with what we already know about growth and development.

The task orientation of boys is different than that of girls at different age levels. The literature is reasonably clear on this. Pay some attention to it. It does have impact on grouping. The way you group for reading purposes at the third grade level probably ought to be different from the group for reading at sixth grade level. Not based solely on reading skill, but based also on what we know of growth and development. For most students the meaningful things that go on in their lives are much more related to their growth and development sequence than they are to the content you're teaching in the classroom.

Affective Materials

The third point: Feelings, affective materials, have never been legitimized in public schools as meaningful, worthwhile, transactional currency. As I move around the schools, what I pick up is that feelings, especially negative feelings, are intolerable -- that the expression of feelings is, for the most part, artificial, and that the most acceptable feelings are the positive ones. It doesn't even matter if they're real or not, as long as you say nice things and smile. It doesn't matter if you're a teacher or a student, that's the currency with which people relate. And it's totally phony; the student knows it and the teacher knows it, but the game gets played. It gets perpetuated year after year after year. Humanism cannot grow in such an environment.

Now, my bias as a psychologist tells me that how you make it, how you grow up, what kind of a person you are going to become, is in large measure a function of how you learn to cope with your feelings while growing up. I don't care about your cognitive education. To be sure, it is important, but I'm concerned about your affective education. And to the extent that we don't deal effectively with feelings in the classroom, I think we lose the opportunity to help students grow up to be meaningful adults. That's what I'm concerned about -- that education becomes a tool, that education becomes goal oriented and not diploma oriented. Diploma education

is meaningless, and I think we all know that. If it's to be goal oriented, then part of the goal should be the ability to adapt to one's own feelings and be able to transact business with others.

One of the reasons I take this position is a very selfish one. We have too many customers in the mental health centers in this country, and we don't need any more. In a kind of indirect way, teachers are helping to produce casualties. There's probably not a direct causal relationship -- I don't mean teachers set out to do this -- but to the extent that children learn to deal with feelings in a very artificial, very dishonest way, I think the payoff is that we end up getting more children in the mental health centers, and we don't need them. We have more than enough.

One of the reasons I take seriously coming to talk to you teachers is that it's a protective device for the mental health centers. You have a great deal to do with which customers come to us and which don't. You can promote humanism and more effective learning if you keep in mind the three points I've mentioned:

1) Learning Theory: What do you know about it? Have you used it?

2) Growth and Development: What do you know about that? How do you use it?

3) Affective material: The whole area of feelings, and what happens to them in the classroom.

Communication

If you'll bear with me a moment we'll talk about communication. For learning to take place, communication must take place. There's some very interesting data about communication activities. If you look at a social system -a school system, for example- you can define a series of levels through which communication occurs. You have top administrators, second-level administrators, middle-level management, front-line teachers, and the students, finally, at the bottom.

In an ideal social system, you'd have to be very concerned about the communication pattern. There was a study done at MIT in the early 1940's, in which somebody studied the best communication pattern in a bomber. That is, if you have a crew of people flying a large bomber, what's the best communication pattern? Should anybody in the plane be able to communicate with anyone else in the plane at any point in time? Should the pilot be able to control who communicates to whom? Under what conditions should people be able to communicate with each other? Should it be a verbal communication process? A light going on? Or a sound communication process?

One of the findings was that in time of war the man who had responsibility for the aircraft should be able to control communication; and that anyone else who perceived a state of crisis or imminent threat

ought to be able to get through immediately to the man in charge so that he could open the communication pattern.

If you look at some of our school systems today, if you look at some of our state hospitals today, if you look at some of our police departments today, and a few other organizations; you'll discover that we're operating as if we were in bombers in time of war... that there's a communication process that somehow is uni-directional. The other intriguing thing about a uni-directional communication process is that the most frequent vehicle of expression is a written memo: Memo: From, To, Concerning.

We know something of what happens in a uni-directional communication process. Let me tell you some of the data because it affects not just the individual classroom, but the whole structure of a public school system. In a uni-directional process, with a written memo as the vehicle for communication, what tends to happen is that each level attaches connotative meaning. As the message goes from level to level, connotative meaning is attached to it. For example, the superintendent of a state hospital sent a memo out saying "Starting July 1, no one will park on the grass behind A building." That's a clear-cut statement. How could anybody misunderstand it? Yet, as that statement went down the line, by the time it got to the staff nurses,

the connotative meaning was "Hey, did you know that last week it was raining like hell when the superintendent came to work and he couldn't find a place to park his car? And what he really says is, you leave him one space behind the building so he can park his car; he doesn't really care whether you park on the grass behind A building or not." Here we have an example of the written meaning saying one thing, and the connotative meaning saying another.

Now, what happens in connotative meaning also, in uni-directional processes, is that the values between the levels build up. And as the values build up, the only person you have to be concerned about is the one person immediately above you. If what you do satisfies him, the rest of the system doesn't matter at all.

What that tends to produce is a set of isolated levels. What you lose is obvious; the context of the total educational process goes out the window. To the extent that there is a need for staff to communicate across levels in order to have some relevance for the educational process, you lose it in a uni-directional system like this.

With regard to students in the area of communication: How you set up your classroom for communication purposes is extremely critical in the whole process of learning.

I understand that you have looked at some classic examples of the passive-receptive student and the teacher-lecturer, as one kind of communication process. The lecture method of communication has little payoff. What it tends to do is to produce a situation where the only thing the student has to be concerned about is listening for those things the teacher thinks are important so they can be fed back to the teacher. That gets converted to a grade, and then, of course, gets immediately set to one side. That is a non-learning situation; nothing gets internalized in that process, but material gets repeated over and over again.

The point then about communication in the classroom is that you have to have the variety of procedures which makes it possible for the students and the teacher to work out communication; and students differ in how they communicate. Again, we have some data to indicate, for example, that many students are much more comfortable communicating non-verbally. It's lovely to have a bright, upper middle-class student who is able to turn into words anything and everything very easily. That's nice for a teacher because it's reinforcement for being a good teacher; you get instant response, it's very gratifying. But for the student who's not used to that communication pattern -- well, if that's the preferred mode you set up in the classroom, you're punishing a lot of students.

You must be able to set up a variety of communication procedures.

The specifics are idiosyncratic; what you do as a teacher has to take into account personality in a given environment. You have to look at your classroom as an environment. If you want to look at preferred modes of communication among students, you can use a very simple sociometric technique -- any teacher can do this. This can give you some notions about which students relate to which other students, and for what purpose. That kind of sociometric pattern can be built along a whole variety of issues to help give you some clues about the whole communication process.

Again, you can act democratic if your notion of democracy is not, "If you want to speak, you must raise your hand, and everyone will be recognized. I'll get around to you as soon as I can. It's a big classroom and it's hard to get everyone recognized" -- that's lovely, isn't it? Except that it doesn't fit with the fact that for lots of students that's not an adequate way for them to be able to communicate information to you. It doesn't work.

How you do manage to get effective communication going in your classroom is a function of what you know about your class, and you have a responsibility to understand that class.

Materials and their Use

A lot of things have been developed in recent years around the country that can be of some use to you in the classroom. They're not specifically multi-ethnic in nature but from my point of view have high relevance for multi-ethnic concerns. For example, there is now a brand new journal called "People Watching", which is concerned with curricula and techniques for the teaching of behavioral sciences at all levels. What I would like to see happen, and I spent some time in my own research assuming this, is the development of the behavioral sciences broadly defined as a major technique for teachers in the classroom.

When we talk about learning theory not only is it striking to me that teachers don't know anything about learning theory, but it is utterly criminal that students don't know anything about learning theory when that's what they're supposed to be doing.

If you look at some of the recent work of Jerome Bruner, at Harvard, one thing he highlights rather intensively is that cognitive material, intellectual material, can be brought down to practically any level in the classroom. You can teach some very complex stuff at the very earliest level of students. It's a technical issue involving how you put the material together. Ralph Ojemann, in Cleveland, has spent a life-time developing materials in this general context. Ron Lippitt and some

of his colleagues at the University of Michigan have for some years been preparing materials in this area. We have been working on a 50 unit curriculum on the behavioral sciences beginning at kindergarten, going through sixth grade.

The critical thing about this kind of material is that it is best used by teachers, with students, at appropriate points in time. You don't teach it Monday, Wednesday and Friday at 1:24. Life doesn't occur on Monday, Wednesday, and Friday at 1:24. But if there is a teaching unit on scapegoating, the time to use that is when you've had an event of scapegoating in the classroom. Then you pull out the materials.

These units, incidentally, are best prepared when the teacher takes them and internalizes them for himself in lesson plans and teaching units of his own. I'm terribly suspicious and very uncomfortable with any packaged set of materials today in the broad area of humanism, or behavioral sciences, or growth and development, or what have you. If you get a package of materials what you do as teacher is serve as middle-man so that the material goes from the book to you to the students; it's sterile. I'd almost rather not have you do it at all. Humanism of the kind we're talking about is an interpersonal thing between students and teachers, and it can only occur if the teacher internalizes the material

and makes it part of himself and doesn't lean on someone else's packaged material.

And children can tell, you know; they can tell whether something is phony or genuine; they know when something coming from a teacher is heartfelt and when he's just giving it lip service. I have always been intrigued, when I go into a first grade classroom during about the first two weeks of the school year, to find that practically any student in that first grade classroom can give me a fairly accurate diagnostic assessment of the teacher. Included in that will be his strengths and weaknesses, what he likes or doesn't like, how to make him happy or angry -- a whole range of data, within the first weeks of school. Children spend a great deal of time and energy diagnosing their teachers.

One of the things they learn very early is how to tell when the teacher is dishonest, when the teacher is playing a game. Now, no one is allowed to talk about that, but what becomes very apparent is that that becomes almost the prevailing norm for the student. If, when the teacher is enraged, and it's obvious to everyone he is enraged, all he communicates is denial, then the student, when he's enraged, has to behave similarly. What you're doing then is denying the reality of what goes on in interaction between a teacher and student.

Much of what I've described hits right at the very

root of some of the multi-ethnic concerns you have, because it is at the foundation of solid human interaction. Because of the lack of awareness, the lack of basic knowledge, the unfamiliarity across social groups, all of this dishonesty, all of this game-playing of democracy really gets heightened. I think it's really behind some of the problems you can face working as teachers.

The teachers' expectation for change, then, comes about in producing the kind of classroom atmosphere that allows for humanism to grow by dealing with, by my point of view, not just cognitive materials. I'm not saying you can avoid the cognitive material -- that's a necessary part of the educational process. But learning theory, growth and development, and feelings must be emphasized as legitimate, critical parts of the growth process.

As I said, there is material and it is available. Don't buy it as a package. Get to know it, get to look at it, understand what's there and see if you can internalize some of it to use as you need it in the classroom.

Things do begin to change -- the number of kids who are sent to the principal's office goes down, the number of absences from school that are not based on "honest medical excuses" tend to drop off, etc. It's not a major panacea, it's not going to cure all of the problems. But what it can do is create a basically honest

environment in which the learning process can take place. I suppose that's what it's all about, the best honest environment you can produce.

That requires a teacher being honest. I guess I'll end by suggesting to you that that is probably the most difficult task for teachers. Can you be honest? Being honest requires risk-taking that most of you haven't faced up to. Being willing to take some of these risks can be a very exciting activity. Are you ready?

INTEGRATING ETHNIC CONTENT INTO THE CURRICULUM

Ora McConner

DESIGNING THE ETHNIC CURRICULUM

Crucial to building a design for integrating ethnic content into the curriculum are answers to three kinds of questions. First, what are the objectives of the proposed curriculum? Next, what shall be its scope? In other words, what knowledge, skills, facts and other experiences should be included? Third, how shall this knowledge be organized for classroom instruction -- in what pattern and sequence should learning experiences be ordered?

Viewing curriculum development as an orderly and thoughtful process, the following steps are suggested as helpful in building a curriculum, multi-ethnic or otherwise:

1. Diagnosis of Needs
2. Development of Objectives
3. Selection of Content
4. Organization of Content

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5. Selection of Learning Experiences
6. Organization of Learning Experiences
7. Determination of What and How to Evaluate

A brief discussion of each step with emphasis on steps three and four will be presented.

SELECTING CONTENT

Selecting the content of curriculum is one of the most crucial decisions in curriculum-building. What to include and what not to include may be determined by any number of factors -- rational or otherwise. Valid and significant content usually reflects current research and knowledge commensurate with the social, cultural and political realities of our times.

Increasing pressure on schools to include ethnic materials into the curriculum is producing hasty Black studies programs and ethnic units. If taken to the extreme, such practices will surely nullify the values inherent in the movement. Traditionally, space was made in the curriculum for new knowledge by adding new courses. New priorities were assigned these new courses. With the recent explosion of knowledge and proliferation of courses, time does not permit the inclusion of every subject deemed appropriate. With careful planning based on sound research which is supported by school personnel, successful integration of ethnic content into the regular curriculum becomes a probability.

CURRENT PROGRAMS

Many current studies of ethnic programs, especially those dealing with Black values, cluster around three general objectives:

1. the enhancement of Black self-concepts;
2. the development of pride in Black heritage and contributions; and
3. the improvement of white attitudes toward Blacks.

A unique feature of these objectives is the interfacing of feelings and facts. Another feature is the effort made to provide confidence, comfort and competencies when teaching ethnic content.

SUGGESTIONS:

Integrating Black English into the Curriculum.

The concept of Black English is so new that many teachers reject it as incorrect, non-standard or lazy speech. Linguists such as Joan Baratz, Kenneth Johnson, W. Labor, Roger Shuy and William Stewart have made major contributions toward identifying features of Black English in contrast with Anglo English. (B.E. and A.E.)

The implication for instruction is that it should center on:

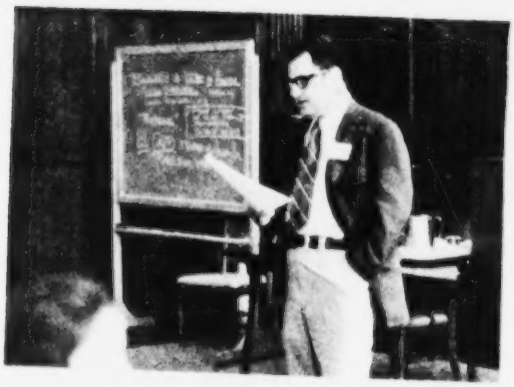
1. Crucial points of difference between B.E. and A.E.
2. Eight key grammatical and syntactical features of

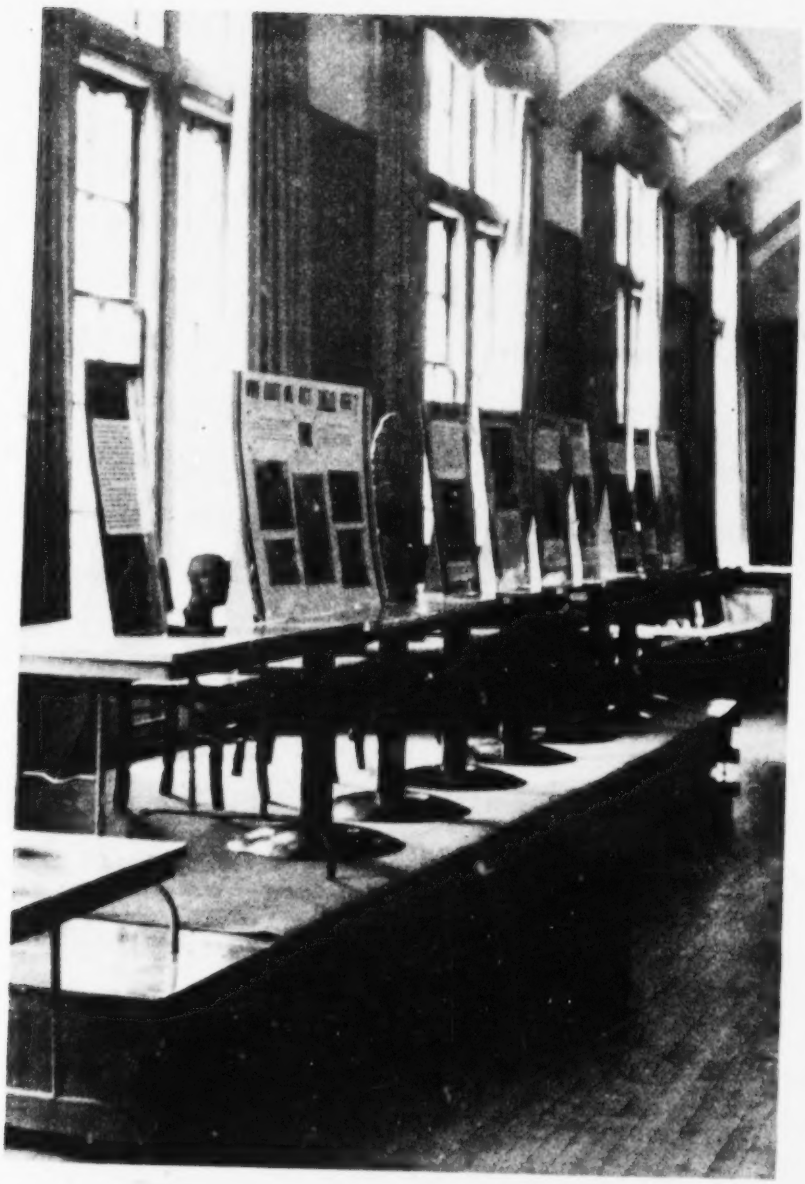
Black English identified by Baratz.

3. Selecting activities which

   a. Develop listening skills.
   b. Teach standard grammar.
   c. Reinforce standard grammatical uses through contrastive drills, games and role playing.

Right: Abe Citron speaks on the cultural deprivation of white suburban children, as explained in his study "The 'Rightness of Whiteness.'"
Below: The Grand Ballroom. Shown is a section of the exhibit "Black Odyssey," by George Norman.





Photographs by Christella Moody

GUIDELINES FOR INTEGRATING MULTI-ETHNIC CONTENT INTO THE CURRICULUM: COMMUNICATION SKILLS AND READING

Mattie Claybrook Williams

On a bright sunshiny September morn in a small midwestern town, several mothers lock arms to form a chain around a yellow school bus.... A southern governor bars the entrance to a state university.... A group of students take over the administration building of a large eastern university....A community in a northeastern borough decides that it wants a voice in decisions that affect its schools.... Publishers make a mad rush in making revisions to meet state adaption deadlines....White faces become black faces in illustrations found in textbooks.... Little Black Sambo is removed from a library shelf because of the image that it projects...Urban textbooks are written....Psycholinguistics becomes the base for the development of a reading

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series...Minorities are recruited for advanced educational training...Token minority members are appointed to key educational positions....Black Studies programs are instituted on many campuses...and "Sesame Street" introduces an innovative and unique approach to pre-school learning. These are but a few of the many situations that have been the result of changing values, prejudices and attitudes that directly affect education. The questions arise: Could these situations that have deep prejudicial implications have been avoided? Would others have been necessary? Perhaps such circumstances would never have arisen, had curriculum content in the past embraced a pluralistic point of view.

Ethnicity and content comprise but one aspect of the total curriculum, although an important one, to be sure. One must, however, think in terms of a broader scope that includes the behavioral objectives, materials, activities, pedagogy and evaluative procedures. We must know: <u>where</u> we are going; <u>how</u> we will get there; and <u>when</u> we have arrived. Assuming that we know what behavior we want to change and that our evaluation will be made in terms of these goals, let us then consider the means by which this will be achieved. In thinking of multiplicity in medium (content), let us pursue it from the "triple M" approach: motivation, materials, and methodology, as they relate to the teaching of reading.

MOTIVATION

The manner in which youngsters are motivated to pursue a learning task is important to his success. Attitudes towards youngsters, especially Black youngsters, have caused "Death at an Early Age." This statement by Kozol sets forth a truth that is very evident in Black schools.

The syndrome that Black youth have no motivation is a myth; the motivational factor that should set the stage for learning is often omitted because of this myth. The task of developing a readiness for instruction is influenced by the findings of social scientists, which in turn justifies the feelings of many educators that minority groups, especially Blacks, cannot be expected to profit from the instructional program to the extent that white youth can. There is accuracy in the postulates that Annie Stein describes as the basis of "Strategies for Failures."

1. These children are of low socio-economic status; their parents have a low educational level and they are lower-class.
2. Their families and they have low motivation for educational achievement, weak self-concepts, cannot defer gratification, or plan for the future.
3. Their environment has a "certain grayness" and prevents the development of self-help, leadership, and community organization.
4. They are culturally deprived, disadvantaged, and "education may rightly be considered as intervention for remedial purposes."

As for the mystique of reading prerequisites, this is how the ghetto children are said to fare:

1. They have no verbal stimulation -- "insufficient communicative interaction during the critical pre-school years for adequate linguistic skill to develop"; "language is repetitious, dull, colorless and unimaginative, reflecting the environment within which they exist."

2. They are non-verbal: "verbal output, but not power, is the same as for the middle-class child." The child has no visual stimulation since he is not surrounded with "artifacts" that "give him opportunity for comparison (e.g., between things that are large and those that are small)." He has no auditory stimulation since his home is a "noisy but non-verbal environment" and family conversation is "deprived of meaning." [4]

Society for well over one hundred years, admitted or unadmitted, accepted or rejected, has held these truths to be self-evident.

Unless these myths are dispelled and attitudinal changes are positive, Black youth as well as other minorities cannot profit from the instructional program.

METHODOLOGY

The youngsters are motivated, the proper materials are chosen; what then? This question advances the logical thought that, given these two elements of the instructional program, the methods of teaching concepts and understandings

must follow. What is the best method to use? There is no best method. Again, the individual child's needs will dictate the approach. An eclectic approach that embraces many techniques and strategies is most desirable. Furthermore, diagnostic and prescriptive teaching can assure all youth the maximum rewards from the instructional program. Researchers in the United States Office of Education's 1964 First Grade Study have offered evidence that the teacher is the most important component in the success or failure of a reading program.

Silberman, in Crisis in the Classroom, points up the fact that the achievement of pupils' and teachers' performance increased in direct proportion to the positive expectation levels.

This means the development of a readiness for learning, diagnostic and prescriptive teaching, as well as mastery learning. All youngsters are dependent on that person whose charge it is to direct the educational program.

MATERIALS

"Instruction in reading and all other communication skills is of little value unless perceived as relevant by the learner." [1]

The term "relevance" in education implies that what is to be learned is perceived by the learner as having meaning in his present life and utility in future learning and coping situations. [2]

Any material chosen for the teaching of reading to minority groups must be based on an assessment of the needs of a given group. The content should reflect the findings of diagnostic procedures and learning modalities unique to a particular youngster. This is perhaps the most important consideration.

Materials should be selected in terms of appropriateness for use in the development of a well-balanced reading program that includes: (1) the developmental reading strand, (2) the curricular reading strand, (3) the corrective reading strand, and (4) an enrichment reading strand.

To say that such materials must be bi-racial and bi-cultural seems trite and self-evident. Every ethnic group insists that its unique cultural contributions be recognized and appreciated as part of our American heritage.

The foregoing introductory remarks have a direct bearing on the setting of guidelines for the integrating of multi-ethnicity into reading materials.

Specific Guidelines

-----Attitudes of all persons involved in curriculum development should be positive and objective.

--- All ethnic groups should be represented in the content of reading material.

--- Reading material should promote the usage of standard English; occasions for "shifting of gears" in oral usage must be outlined.

--- Materials should reflect a genuine respect for all groups -- morally, ethically and aesthetically.

--- Materials should be designed to assist in the development of identity and a positive self image.

--- Three dangers should be avoided: "intuitive psychology, reverse prejudice, and easy conscience." [1]

--- All ethnic groups should be represented in all materials for all children; publishers must not publish separate editions for different segments of our society.

--- Selections representative of all groups should be integrated in all materials at the appropriate time.

--- Separatism in content for specific portions of time (such as Black History Week) must be eliminated.

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HERITAGE OF THE AMERICAN PEOPLE:
A SOCIAL STUDIES PRESENTATION

Kathy Partlow

The theory of the Tri-Ethnic or American Heritage Program was developed by Sister Christine Davidson, S.J. Sister created a program whose scope was to include in-depth studies of the three main American minority groups -- the American Negro, the American Indian and the Spanish-speaking American. This program was to be implemented wherever possible within the diocese of Lansing.

I had begun to teach a course in Black Studies in Lansing when I came in contact with this new program. My background is in Social Studies and I had had some experience in a Black Studies program in Milwaukee, Wisconsin, and in Lansing. We decided to use the Tri-Ethnic program during the 1971-72 school year as a pilot course. It was

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to be taught using the Tri-Ethnic theory and any practical methods and course of study that we could devise.

The program had several obstacles to overcome at the onset. I feel that these should be mentioned prior to a discussion of the practical aspects of the course so that you will have an understanding of why we were set up as we were.

The first problem, I felt, was the age-interest group with whom we were working. The course was taught to seventh and eighth graders. I did not feel that this age group has a great interest in a Tri-Ethnic or minorities type of program. Older students begin to develop such an interest. From the start, a major goal of the program was to develop an interest on the part of the students involved -- an interest in learning more about certain American minorities. As a result we used a multi-text, multi-teaching-methods type of approach.

A second obstacle was parents. Many parents of students today feel that any type of minorities program is unnecessary and not worthwhile. They display their strong prejudices and can easily prevent a program from getting started. We, therefore, decided to call the program Heritage or Culture of the American People instead of the Tri-Ethnic or Black Studies program. (Medicine often is easier to take if it is sugar-coated.) This title and our course outline seemed to satisfy any objections.

A third problem and a very real one, to me, was the ideal quality of our school. Jackson Catholic Middle School is privately funded and as a result caters to middle-to-upper middle class families and not to minority groups. We were thus able to do much implementing and initiating despite a lack of many funds. In fact we were able to do more implementing than I ever found possible during my years with the public school systems. The red tape was lacking and not as binding; and thus, creation of the program within an ideal situation was somewhat easy.

The Heritage Program, as previously stated, was set up on a pilot-trial basis. It was offered to the top three (top academically) groups of seventh-eighth graders for 100 minutes a week. (Thus, it was a half-time course, since our regular classes me 200 minutes each week.)

The idea was to try out Sister Christine's theory and if it worked -- if students were interested, if parents were interested -- then, the program could be further developed for inclusion into the school's curriculum of study.

We can now view the course as it was established. We set up four main units of student interest and development.

Since the program was called Culture or Heritage of the American People, we spent the first quarter developing a unit on CULTURE. We felt the students should have an idea, first of all, of how broad a topic Culture really is. We began by developing culture as shared, learned behavior.

From here we saw that culture includes things like art, customs, religion, government, education, and language and that each of these has material counterparts. We then developed the idea that a nation must have a culture and it is this culture which makes a nation unique -- different from all others. The students then became aware of a concept basic to the program -- that is that people are culture and that within a nation all people, minority and/or majority, contribute to that culture's constant development and it is herein that culture achieves its unique nature. Thus, we discussed in general how Blacks, Indians and Chicanos have contributed to the uniqueness of the U.S.A.

From here we moved into our second unit -- AWARENESS. We developed this in a converse manner -- that is, we discussed what it means to be aware and proved that problems occur within a society if its members become unaware. We saw what causes unawareness. This was to show that many of us are generally unaware. The students then viewed what could happen to a culture and its uniqueness (thus connecting the two units) if its members were unaware of the cultural development. We concluded by discussing several problems resulting from a lack of awareness -- the chief one being PREJUDICE ... our third unit.

PREJUDICE was an interesting and difficult third unit

of study. We again began by defining what prejudice is. We viewed some of its possible causes and some of its effects. We discussed what it did to a culture or heritage. We viewed some possible plans to be used which might help alleviate some of the problem. We concluded with the idea that it is prejudice and general unawareness which have caused the cultural contributions of Blacks, Chicanos and Indians to remain unknown for so long. With this in mind, we moved into our final unit -- an in-depth view of each of these three minority groups and how each has helped make American culture unique.

Thus we began Unit IV ... THE MINORITY GROUPS: The Negro -- The Indian -- The Chicano. It was at this point that, for the first time, a text was used by the students. Basically each was approached as a group within American society that has contributed to its cultural growth. We viewed the historical development of each group and its contributions. Each was viewed separately.

The Black was approached more through the traditional historical view -- that is, from Africa, through slavery, to viewing the Black man in American life chronologically... from the U.S. Revolution, to the War of 1812, to Jacksonianism, to Civil War and Reconstruction, to the Spanish American War, to the 20th Century with World War I, the Depression, World War II, the Fifties, the Sixties -- through today. Then we viewed his contributions. The American Indian was

viewed with a cultural rather than historical view. We viewed his emergence thousands of years ago from Asia. We then viewed various Indian groups -- how each lives, its culture -- and finally how the Indian has contributed to U.S. culture. The Chicano was viewed in much the same manner.

This mainly is the program as it was set up. The methodology used does deserve some mention here. As previously stated, one chief concern was maintaining student interest. Thus every method we could think of was used. These are some of the methods we used:

1. Class discussions -- These were teacher-led. The students responded to guide questions and to comments made by other students. They took notes based on our class discussions. Main ideas were written on the chalk board.

2. Small group work -- This was student-led. Here students worked in groups of four or five. They either discussed a topic (for example, the various groups met and discussed some possibilities of practical things which might alleviate the problem of prejudice), or they worked on group projects or on problem-solving as a group.

3. Project work
   a. Creative, make-something type of work. The culture projects and prejudice bomb are samples of this.
   b. Illustrated, creative writing
      1. Newspapers on display

2. The books authored by the students
3. The illustrated prejudice booklets

4. Research work -- During the unit on Awareness, each student researched some famous Black person, wrote a biography on him/her, and discussed why this person would be a cultural contributor.

5. Written assignments -- samples of written work is also on display. Students did in-depth discussions in a written form.

6. Learn by doing -- simulated game -- At the start of the Prejudice Unit we played a game called "Star Power", where the class was divided into three groups, one being the "haves," and the other two being "have-nots." As the game progressed, the "haves" were given rule-making power, and their prejudices became evident.

7. Text-books:
   a. Story of the Negro, by A. Bontemps
   b. The First Americans, by D. Jacobson

8. Audio-visuals: Two good films are: "Black History -- Lost, Stolen, or Strayed," and "Black and White: Uptight." We have also ordered a set of tapes and filmstrips on the lives of famous Blacks.

9. Hilda Taba Strategy -- This is a fairly new concept in methodology. It is based on the idea of letting the student discuss and develop the topic and get involved without error. It is also called "concept development" or "problem solving." We begin with a topic, for example, prejudice. We view that it is a problem. From here we view some of its causes, then some of its effects, and, lastly,

we reach a conclusion, a concept or a generalization. For example: "Prejudice within a nation can cause that culture to lose some of its uniqueness." Samples of this type of work are also on display. It is extremely difficult to get junior high students to do generalizing -- but once they get the idea and the "hang" of it, they do a great job with it, and then they are thinking on their own.

This, then, was our program. It would be realistic now that the school year is over to assess the results, especially if we are to be practical.

First -- we did encounter problems as the year progressed:

a. Lack of time -- This was a major problem. The class only met 100 minutes a week. This was not enough time and we simply did not finish. We never finished Unit IV, and we never even began a discussion of the Chicano.

b. Lack of materials available -- In the area of the Chicano, very little is available at all. There are a few audio-visuals here. The Indian is beginning to get more, but is still lacking.

c. Involvement of top students only -- All students did not benefit by the program since it was limited to the top groups.

Secondly, despite the problems, the program must have stimulated some interests because it is being added on a full-time basis for all students for next year as a replacement for the eighth grade American History course. Within the program, we will include some U.S. History (it is impossible not to do so.)

Thus, next year we will have more time, more students, and hopefully we will be able to develop a wider, more inclusive program which we feel will benefit many young people.

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The Social Studies program that has been described in this paper is presented in its entirety in the Course Description that follows.

SOCIAL STUDIES COURSE DESCRIPTION

Kathy Partlow

I. COURSE DESCRIPTION

Heritage of the American People is a new approach within the scope of Social Studies. Emphasis is placed on two areas. First, the general emphasis is on a cultural approach to the development of the United States as a nation, rather than on the traditional, chronological development of the country. Secondly, the course emphasis is on the cultural contributions of groups, rather than on the mere events which occurred within American growth and development. Three groups in particular are stressed within the development of the course. These are the American Indian, the American Negro and the Spanish-speaking American, with emphasis on the first two. The reasoning behind this is that these groups until recently have been omitted from the pages of American History, but have greatly added to our cultural growth and our development into a powerful nation.

Heritage of the American People is specifically designed to stress the present as well as the past. Emphasis is placed throughout the course on what culture (heritage) is, and what is included within its scope. From this viewpoint, the students become more aware of the heritage or culture or history of their own nation. We view with some depth the culture of the American Indian, thus enabling the students to become more aware of those Americans who were here when the Europeans arrived, and enabling the students to also view with depth the American Negro. We begin with a study of his African heritage and his migration to the U.S.A. by viewing in detail the system of slavery. From here we parallel the great events of the past in the U.S. and see how the Negro played a vital role within each. Some of these events would be

the development and expansion of the U.S., the Revolution, the War of 1812, Jacksonianism, the Civil War and Reconstruction, World War I, the Depression, and World War II. We also view the role of the Spanish-speaking American within the development of the nation. (However, this is sketchy, since it is an entirely new area of study and thus fewer materials are available.)

II. COURSE OUTLINE

A. Culture

1. View meaning -- what is it?
2. Observe various aspects or parts of a nation's culture:
   a. non-material parts: art, customs, language, government, religion, education
   b. material parts -- specific objects resulting from non-material
3. View outside geographic factors and their influence on culture --
   a. people
   b. war
4. View the uniqueness of a nation because of its culture
5. General overview of the culture of the U.S.A.
   a. Modern culture -- modern happenings in U.S.
   b. Show how we have a unique culture
   c. Discover what makes it unique -- contributions of all peoples
   d. Characterize U.S. culture exactly

B. Awareness

1. What does it mean to be aware?

2. Stress on the converse -- unaware?
3. View causes and effects --
    a. why are people unaware?
    b. what can this do to a nation and its culture?
4. Establish a relationship between culture and awareness

C. Prejudice

1. View the meaning of prejudice
2. What causes prejudice within a nation? In the U.S.A?
3. What can prejudice do to a nation -- effects?
4. What are some possibilities for slowing down prejudice?
5. Connect prejudice and culture
6. Connect prejudice and awareness

D. Contributors to the U.S.A. culture --

1. The American Indian
    a. Stress on his background -- as a migrator from Asia
    b. View the way he lived -- his culture
    c. Observe various groups of Indians -- compare/contrast culture
    d. Fit the Indian into the scope of American History-culture
2. The American Negro
    a. View his glorious past -- brief study on Africa
    b. Observe his emergence into American culture via slavery
    c. Parallel the cultural, eventual growth of the U.S.A. and then place the Negro into his proper perspective within each event
3. The Spanish-Speaking American
    a. View his past -- his culture
    b. View his emergence into American culture

c. Stress the problems he has had

4. View the contributions made to American culture by each group

III. GENERAL THEMES OR CONCEPTS

A. The total picture of the U.S. (our heritage) is the result of the efforts of many different groups of people.

B. Awareness is a necessity for cultural development.

C. Problems arise from a lack of awareness and then result in people viewing cultural development without its fullness of scope.

D. A general picture of culture is made whole by the study of specifics.

E. A nation's culture is its people and this is what makes a nation unique.

IV. SPECIFIC COURSE AIMS

A. To discover an awareness of the various groups who have contributed to the growth of the U.S.A., particularly those who have been left out until recently.

B. To be aware of the specific contributions of such groups.

C. To have a good understanding of the ideas of culture (heritage) generally.

D. To understand why certain groups have not been given the proper credit within the pages of history.

E. To view the problems faced by these specific groups.

V. SPECIFIC SKILLS TO BE ACQUIRED

A. To learn to work with peer-groups and share ideas within small groups of classmates.

B. To achieve an ability to clearly express one's own ideas within a larger group.

C. To achieve an ability at self-expression by way of the written word.

D. To become more able to do research and thus improve the expansion of learning.

E. To achieve more critical thinking or problem-solving skills:

1. Learn to gather information and view problems
2. View clearly causes for problems
3. Be able to see effects or results from causes
4. Learn to make generalizations or speculations based on factual information

F. To expand one's creative abilities by way of project work.

VI. SPECIFIC RESOURCES

A. Textbooks:

1. The First Americans, by Dr. D. Jacobson (a cultural view of the American Indian)
2. The Story of the Negro, by A. Bontemps (an overview of the Negro from his African background and his emergence into American culture)

B. Supplementary materials -- books

1. Before the Mayflower -- Lerone Bennett, Jr.
2. Eyewitness: The Negro in American History -- William Katz
3. The Negro in America -- E. Spangler
4. The Mexicans in America -- Carey McWilliams
5. Biographies of famous Indians, Negroes, Chicanos
6. Contemporary literature in the same three areas -- fiction or non-fiction
7. various other books

C. Supplementary materials -- audio-visual

1. Films and filmstrips:

a. "Black History -- Lost, Stolen or Strayed"

b. "Black and White: Uptight"
c. Series of Black filmstrips
d. "Integration -- 10 Years' March"
e. "The Forgotten American"
f. "A Day in the Night of Jonathan Mole"

2. Others:

a. Afro-Americans -- record
b. The Roots of Prejudice -- Pamphlet

VII. METHODOLOGY

A. Class discussions -- teacher-directed

B. Small group work -- student-directed; teacher-guided

C. Project work:

1. Newspapers
2. Book-making
3. Creation of educational and topical-centered games
4. Miscellaneous projects (creative; collages, poems, banners, songs, etc.)

D. Use of audio-visual materials; films, strips, records, tapes

E. Role-playing; student-directed, teacher-guided

F. Individual student research

G. Written assignments

H. Testing of materials covered